

ENGLISH READINGS FOR COMMERCIAL CLASSES

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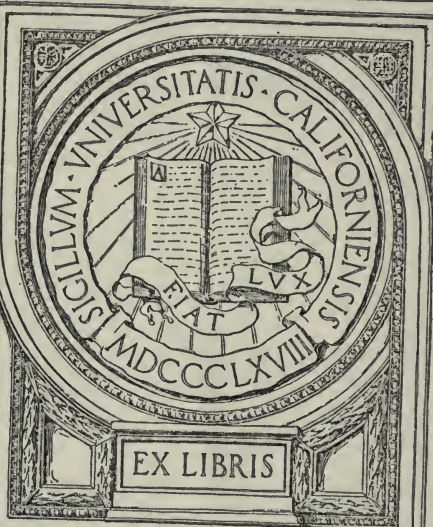


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EDITED BY CHEESMAN A. HERRICK

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MACMILLAN'S COMMERCIAL SERIES

ENGLISH READINGS FOR COMMERCIAL CLASSES

EDITED BY

CHEESMAN A. HERRICK, PH.D., LL.D.

PRESIDENT OF GIRARD COLLEGE
PHILADELPHIA, PA.



New York
THE MACMILLAN COMPANY
1921

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Set up and electrotyped. Published April, 1921.

Norwood Press
J. S. Cushing Co. — Berwick & Smith Co.
Norwood, Mass., U.S.A.

PREFACE

ENGLISH instruction for commercial classes is much confused in America. The newness of the subject has precluded an adequate definition of essentials, or the selection of materials and the working out of methods of instruction. The English of the academic course, and English as a preparation for college entrance, are well established; readings have been standardized in the traditional fields, and teachers are confused by the wealth of material from which to choose. Commercial classes, on the contrary, still suffer from lack of agreement as to what business English means, and how the ends of instruction in this subject can best be realized.

Up to this time English training for commercial classes has been of two kinds: the first, familiarly called "business English," includes spelling, commercial correspondence, advertising, and the preparation of business documents; the second is a general training in English not dissimilar to that given to other students. It is not necessary to stress the point that commercial classes should be taught to spell correctly the words commonly used in business, and to write business letters, advertisements, and other commercial documents; but thus far, there has been no recognition of the importance of English readings especially designed for these classes, and no material for such readings has been offered. It would therefore appear that there is a place for a collection of standard selections especially adapted to the needs of commercial students.

It will be generally agreed, no doubt, that interest is a prime requisite for the fullest pleasure or assured success in any subject of study, and especially so in literary study. Too often

"literary classics" have been dissociated from the life interest of those who studied them, and thus have made slight appeal. Indeed, the result from the study of classics in school seems to warrant Mark Twain's definition of a classic as "a book which everybody praises and nobody reads." The "classics" studied and the methods of study used in many high schools not only do not give pleasure, but they often create an intense dislike for the authors read. Pupils frequently have gone out from school with such a distaste for Shakespeare, Milton, Tennyson, and other standard authors, that they determine never to read any of them again if they can avoid it. Young people are not interested in theories about literature, and they are not likely to respond to "literature in the abstract." Too much of the reading of literary classics in school is entirely outside of the range of interest or life purpose of those for whom it is designed. The English readings for commercial classes here offered are an honest attempt to select and present "literature in the concrete," to supply a body of material which, while good in itself, has the added value of appealing to the life interest of those into whose hands it is to be placed.

The subjects with which literature deals are, in truth, as broad as life itself, and literature, therefore, is bounded only by human experience. The distinction made by De Quincey in his essay on Pope between the literature of knowledge and the literature of power is still valid and applicable. If literature is to furnish both knowledge and power it must give breadth of view and sympathy with life. At present there is need both for the broadest sympathy and for the capacity to see life in its all-roundness; particularly is there need to understand the relations of one's calling to the larger meaning of life.

The enunciation of such principles leads to their application to the problem of school work. The illuminating study on the "Reorganization of English in Secondary Schools," which was published by the Federal Bureau of Education in 1917, raised

many questions for teachers of English, and gave much helpful counsel. In the statement of general principles to be observed in the forming of a course in literature, the report contained the following suggestive paragraph: "In the larger schools, in which more than one section of a given subject is necessary, the regular literature courses may be profitably enriched by elective courses. It is rarely possible to find literature appealing equally to all members of a class, no matter what the type of school nor how thoughtful the selection, and yet the necessities of the present public-school system preclude the absolutely individual method of teaching. Students in their senior year, or if well trained, in their junior year, may wisely be permitted to follow their strongest interests, either by electives taken as options or as supplementary to the regular courses. Pupils who are not going to college will profit especially by such courses."

The suggestion above made, and the task of helping to prepare the English section of the report on "Business Education in Secondary Schools" for the Commission on the Reorganization of Secondary Education, suggested to the compiler the gathering together of some of the material which he had earlier found in working out his *History of Commerce and Industry*. The task of selecting and condensing this material has not been easy. It is believed, however, that there is in the selections offered a unity of theme which is quite as coherent as that found in diversified readings from a given period, or in a wide variety of writings from a single author.

Happily, students of commercial classes are largely or wholly free from the bugaboo of reading to satisfy the requirements for college entrance, and in their reading they may follow where interest leads. Reading may be indulged in for the pleasure it gives, and the habit be formed of seeking something uplifting and worth while in relation to the calling to be followed.

The compiler of these readings has tried to take to heart the

warning of a seventeenth century writer addressed to those interpreting the Scriptures. "Expositors," said he, "are wise when they are not otherwise." The aim has been to avoid coming between the text and the reader, to supply the minimum of introduction and explanatory notes, and yet to furnish a critical apparatus sufficient to give the selection its proper setting and to make clear its meaning.

The editor gratefully acknowledges his indebtedness to Mr. George C. Foust, Head Teacher of English in Girard College, for many helpful suggestions on the selection and presentation of the material. He also thanks the numerous owners of copyrights for generous permission to use material thus held.

C. A. H.

JANUARY 1, 1921.

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ENGLISH READINGS FOR
COMMERCIAL CLASSES

ENGLISH READINGS FOR COM- MERCIAL CLASSES

LITERATURE AND BUSINESS

READING should be more largely directed to a definite end. Both in school and out, many read to little purpose because they read with only a casual or vague interest. Reading is a profitless and wasteful employment unless it arouse, or instruct, or contribute something to life. The reading of many persons might be compared to the putting of money into a pocket with a hole in it. A coin a day might be put into such a pocket for a whole year, or indeed for a lifetime, and the person be at the end no better off than at the beginning, because nothing remains. Reading without purpose tends to convert the mind into a sort of sieve through which thought passes as air through a screen. The reading required of commercial students especially should result in their acquainting themselves with the problems of life that will confront them, and with the traditions of business.

Education is thinking, not merely reading. At best, reading in school or out only furnishes the raw materials for an education. One becomes educated as he thinks on what he reads and assimilates it into his life. Reading may be said to bring to the mind material for thought as a river carries a deposit to the valley. This deposit may be taken into the soil for its enrichment, or it may serve as mere rubbish, or an obstruction, on the surface. Or changing the figure, the feeding of the intellectual interests through reading may be compared to the furnishing of the

material for a fire. A fire will burn only when it is supplied with fuel and air, but an improper intermixture of fuel and air, or fuel of the wrong sort, or too much fuel, will stifle the fire. So again, mental fuel of an improper sort, or presented in too large quantities, may choke and destroy the fire of intellectual enthusiasm without which education will be of little effect. It has often been true that a great part of the thought which school readings have brought to the minds of young people has not been assimilated.

William H. Prescott is said to have put over the door of his mind the motto, "No admission except on business." One who gets the habit of so doing, and seriously sets himself to the task, can find much that will be interesting and profitable to read in direct relation to his calling, or as a supplement to his calling. This statement is particularly applicable to business. Commerce has a considerable literature which may well command the attention of those engaged in it; the extracts furnished in the following pages are only typical of a much larger body of material.

The business man or woman is no exception to the general rule enunciated by Lowell, "The ability to read makes us all shareholders in the Bonanza Mine of universal intelligence." Of the reading of business men themselves Viscount Morley has recently written that many such have "gone to school to books," and have lived in their hours of leisure "with the immortals of a library for refreshment, education, and stimulus." Socrates, realizing the value of reading as a means of coming into the possession of the experience of others and of profiting thereby, said, "Employ your time in improving yourself by other men's writings: so you shall come easily by what others have labored hard for."

Commercial callings prove the rule that the success one makes of a vocation depends upon the ideals that one takes into it. The statement of Pestalozzi is just as applicable

to business life as it is to teaching, to the ministry, or to any other of the so-called liberal professions, "We create life from our ideals." Our ideals are supplied by contacts with our immediate environments, and even more by the inspiration of environments from which we are separated, but which we admire and covet. Such inspiration is supplied largely through literature. If there is any outstanding danger to which commercial students in the secondary school are exposed, it is that they will draw their ideals too exclusively from the immediate circle in which they are living and working. If there is not something higher and broader towards which future business men may aspire, progress in commercial life is foredoomed. Those who get their ideals solely from their immediate environment are as helpless to raise themselves to a higher plane as was the man who attempted to lift himself by pulling at his own boot straps. The purpose of education is to enlarge the vision, to raise the standard to which life will conform. English reading should contribute to these worthy ends. The English literature read by commercial students should not fail to help them to interpret life, "to see life, to respond to the spectacle and drama of life."

The aim of literary studies in schools should be to cultivate a taste for good reading and to implant the desire for more reading, — to fix habits which will send pupils from the schools lifelong readers of good books. In a very real sense the readings in the following collection are of the "sampling" or "try-out" variety. They are nearly all selections from larger works, and the editor believes that an introduction to Chaucer, Shakespeare, Defoe, Ruskin, Helps, Bagehot, Tennyson, van Dyke, and other worthies who are represented, will invite to a larger acquaintance with some or all of them.

Those who study this book should get an appreciation of the worthy place which commercial callings have occupied in the minds of thinking men, and they should in addition be better

able to comprehend the relation of commerce to contemporary civilization. The business man who is taught that all of the finer things of life are outside of his chosen calling can scarcely be wholly happy in that calling, or gain satisfaction from following it. It is now clearly established that the commercial occupations offer useful and worthy careers. More than this, the commercial callings are demanding broadly trained men and women who will understand life in its varied aspects. Readings of the sort here offered will contribute toward that broadening of interest without which no one can enter sympathetically into the life of the present, whether he be a business man or not. Those who are going into business should not be cut off from the liberalizing influences of wide reading, nor should their readings ignore altogether, or seek to discredit, their chosen calling. Commercial classes can with profit devote at least a small portion of the time given to their English readings to selections which are related to their special field of education.

Finally, those who contemplate a business career should have the most intelligent appreciation of the calling which they are to follow. A knowledge of and a confidence in the function of business, an appreciation of the value of commerce and of the place of wealth are first requisites for the man who is to carry into commercial life a professional attitude toward his occupation. Such readings as the following, it is hoped, will create an interest, and establish a point of view that will result in that desirable end, a happier, a more efficient, and a more useful business man or woman.

GEOFFREY CHAUCER

Chaucer has generally been regarded, as he was termed by Dryden, "the father of English poetry." His poem *The Canterbury Tales* was the earliest of the great productions in English literature, and it has continued as a part of the literary heritage of the English-speaking world.

Chaucer was born in London about 1340, and he died in the same city in 1400. He was the son of a prosperous wine merchant, and at sixteen years of age he saw service as a page in the English court. At nineteen Chaucer became a soldier in the Hundred Years' War, and bore arms for a period of some twenty-seven years, during which time he was in France and the Low Countries and was taken prisoner. Later in life Chaucer continued in the service of the government in a diplomatic relation, representing England on seven different missions, some of which took him as far as Italy.

In his writings Chaucer represented the upper classes with which he was familiar, and he reflected the revival of learning as it began in Italy and extended to other parts of Europe. Chaucer's early literary efforts were chiefly translations and adaptations of Latin and French writings. He did not complete and put together *The Canterbury Tales* until after 1386. English was then taking the place of French in official and court life; a statute in 1362 directed that pleadings in courts of law should be in the English tongue. The "mixed tongue" of fourteenth-century England is reflected in Chaucer's writings.

The practice of making pilgrimages was common at that time, and Chaucer adopted this idea for his great poem. In his imagination he gathered together for a journey to the shrine of

Thomas à Becket at Canterbury, representatives of the various classes in the England of his age. These pilgrims are represented as assembled in Tabard Inn at Southwark. The prologue is taken up with a description of each member of the company in turn, and the body of the poem with the tales which the pilgrims related.

With the production of *The Canterbury Tales* the English language began to take fixed form, showing the effect of a written literature in the preserving and standardizing of a language. The appearance of this poem marked an epoch in the evolution of literature. *The Cambridge History of English Literature* holds it no exaggeration to say that *The Canterbury Tales* furnish a miniature or microcosm, not only of English literature up to the time of their appearance, but of medieval literature as well.

SUGGESTIONS FOR STUDY. — Compare the literary work of Chaucer with that of John Wycliffe. How were the results of Wycliffe's work preserved?

A FOURTEENTH CENTURY MERCHANT

A Marchant was ther with a forked berd,
 In mottelee,¹ and hye on horse he sat,
 Up-on his heed a Flaundrish bever hat;
 His botes clasped faire and fetisly.²
 5 His resons³ he spak ful solempnely,⁴
 Souninge⁵ always thencrees of his winning.
 He wolde the see were kept for any thing
 Bitwixe Middelburgh and Orewelle.
 Wel coude he in eschaunge sheeldes⁶ selle.
 10 This worthy man ful wel his wit bisette;⁷
 Ther wiste⁸ no wight⁹ that he was in dette,

¹ motley; ² neatly; ³ opinions or reasons; ⁴ pompously; ⁵ sounding; ⁶ French crowns; ⁷ employed; ⁸ knew; ⁹ person.

So estatly¹ was he of his governaunce,²
 With his bargaynes, and with his chevisaunce.³
 For sothe he was a worthy man with-alle,
 But sooth to seyn, I noot⁴ how men him calle.

CHAUCER, "Prologue,"

Lines 270-284.

THE CANTERBURY PILGRIMS

Now have I told you shortly, in a clause,⁵ 5
 Thestat, tharray, the nombre, and eek⁶ the cause
 Why that assembled was this companye
 In Southwerk, at this gentil hostelrye,
 That highte⁷ the Tabard, faste by the Belle.
 But now is tyme to yow for to telle 10
 How that we baren us that ilke⁸ night,
 Whan we were in that hostelrye alight.
 And after wol⁹ I telle of our viage,
 And al the remenaunt of our pilgrimage.
 But first I pray yow, of your curteisye, 15
 That ye narette¹⁰ it nat my vileinye,¹¹
 To telle yow hir¹² wordes and hir chere;¹³
 Ne thogh I speke hir wordes properly.
 For this ye knowen al-so wel as I,
 Who-so shal telle a tale after a man, 20
 He moot reherce, as ny as ever he can,
 Everich a word, if it be in his charge,
 Al¹⁴ speke he never so rudeliche¹⁵ and large;¹⁶
 Or elles he moot telle his tale untrewe,
 Or feyne thing, or finde wordes newe. 25
 He may nat spare, al-thogh he were his brother;

¹ ceremoniously; ² management; ³ agreements for borrowing on credit;

⁴ know not; ⁵ short sentence; ⁶ also; ⁷ is called; ⁸ same; ⁹ would; ¹⁰ impute;

¹¹ rudeness; ¹² their; ¹³ behavior; ¹⁴ although; ¹⁵ roughly; ¹⁶ freely.

He moot as wel seye o word as another.
Crist spak him-self ful brode in holy writ,
And wel ye woot,¹ no vileinye is it.
Eek Plato seith, who-so that can him rede,
5 The wordes mote be cosin to the dede.
Also I prey yow to foryeve it me,
Al have I nat set folk in hir degree
Here in this tale, as that they sholde stonde;
My wit is short, ye may wel understonde.

CHAUCER, "Prologue,"

Lines 715-746.

¹ know.

WILLIAM LANGLAND

William Langland, to whom was long credited the early English poem, *The Vision of Piers the Plowman*, was reputed to have been born in Shropshire about 1328 and to have died in London about 1400. Langland was thought to have spent the earlier part of his life in the Western Midland counties of England, to have taken minor orders in the church, to have been fairly educated, and to have become a mendicant singer. He was said to have spent much of his later life in London.

However, little is definitely known of the authorship of *Piers the Plowman*. Langland is not unlikely a mythical name to which was ascribed the work done by a number of writers. The author was also called Langley and Longland. What is known of Langland is derived from internal evidence in the poem with which his name is associated.

The first draft of "The Vision," termed the A-text, was produced about 1362; subsequently (about 1377) there was brought out a longer poem called the B-text, and probably twenty years following this, the last revision of the work known as the C-text. In its original form *Piers the Plowman* was written in what is known as alliterative verse, *i.e.*, verse with a series of words having the same initial letter or sound. This was a form of versification common in England before the Norman conquest.

Forty-five manuscripts of *Piers the Plowman* are said to be still extant. The poem was imitated in two other poems bearing the titles, *Piers the Plowman's Creed* and *The Plowman's Tale*. *Piers the Plowman* has been rendered into modern prose by Kate M. Warren, this version preserving much of the quaintness of the original, yet bringing the poem within the compre-

hension of those who are not specialists in early English. Miss Warren's edition was used for the two selections which follow.

Piers the Plowman is part of a larger work which appeared under the threefold title, "Do-well, Do-better, Do-best." "The Vision" is presented in eight parts consisting of a prologue and seven other divisions, each termed a "passus" or portion. The first vision was on Malvern Hill, but the poem is in effect a series of visions. The literary device for this poem is not unlike that used by Chaucer in his *Canterbury Tales*, embodying as it does the series idea.

In brief, *Piers the Plowman* is a presentation of the lot of the laborer in the fourteenth century; meant to dignify labor and to show the necessity for it. The poem also is clearly a voice of protest against the exploitation of the poor by the rich and favored, whether the exploiters were an upper class in private life, or representatives of the government or of the church. "The Field Full of Folk" was none other than the writer's own England. The evident purpose was to give the seal of approval to a good life and to show the consequences of a life not lived in accordance with the higher teaching. *Piers the Plowman* spared no class in the society of that time from the king to the beggar. The plowman was selected as the type of an honest man, and his vision was made the means of drawing attention to the misdeeds of men. The poem is a trustworthy and vivid account of the social and economic conditions of fourteenth-century England.

Evidently the fourteenth century saw much of wrongdoing, and Langland's "Vision" shows a dissatisfaction with the unhappy state of England in the times of Edward III and Richard II. The old feudal system was then going into decline; the common people were coming into their rights on the manors, and all together society was undergoing transformation. *Piers the Plowman* presents the contrast between the honest toil of the plowman and the life of the gluttons.

and idlers who wasted the fruit of the plowman's toil. John Richard Green suggests that nothing brings the contrast between the rich and the poor of the fourteenth century more clearly to our minds than the contrast between *The Canterbury Tales* and *Piers the Plowman*. Of the latter poem the same author has said, "The equality of all men before God, and the gospel of labor — these are the two great doctrines found in this poem."

SUGGESTIONS FOR STUDY. — Compare the literary method of *The Canterbury Tales*, *Piers the Plowman*, and Longfellow's *Tales of a Wayside Inn*. What were some of the glaring social evils pointed out in the *Vision of Piers the Plowman*? Contrast the Glutton as depicted in the selection beginning on p. 15 with Falstaff as presented in Shakespeare's *King Henry IV*.

A FIELD FULL OF FOLK

But on a May morning on the Malvern Hills, a marvellous thing befell me; methought it was of faery. I was outwearied with wandering and went to rest down by a broad bank beside a burn, and as I lay there leaning, and looked in the water, it sounded so merrily that I fell into a slumber. 5

Then I dreamed a marvellous dream — that I was in a wilderness, I wist not where, and as I looked on high, into the East toward the sun, I beheld upon a hill a tower beautifully wrought. There was a deep dale below, and therein a dungeon with deep and dark ditches, and dreadful to look at. A fair field full of 10 folk I found betwixt the dale and hill, with all manner of men, the mean and the rich, working and wandering as the world requireth. Some put themselves to the plough and full seldom played. They labored full hard in planting and in sowing, and won what wasters destroy with their gluttony. And some 15 followed pride, and thereafter apparelled themselves and came tricked out in fine clothing.

Many put themselves to prayers and penance; and all for our Lord's love, hoping to win the bliss of heaven, they lived

full straitly; such as anchorites and hermits, who stay in their cells and covet not to wander through the land seeking dainty living to delight the flesh. And some choose trade, and these prosper the better, for it seemeth to our sight that such men
5 thrive. And some as minstrels are skilled to make mirth and get gold by their glee; without sin, I grant. But jesters and janglers, the children of Judas, feign fancies and make fools of themselves, and yet have wit at will to work, if they needs must. I will not here prove what Paul preacheth of them, for "whoso
10 speaketh filthy speech" is Lucifer's servant.

Bidders and beggars moved quickly about with their bellies and their bags crammed full of bread, and told lying tales for their food and fought in the alehouse. God wot, in gluttony those Robert knaves go to bed, and rise up with ribaldry, and
15 sleep and sorry sloth ever pursue them. Pilgrims and palmers pledged themselves to seek St. James and the saints in Rome. They went on their way with many wise tales, and had leave to lie all their life afterwards. I saw some who said they had sought saints, and in every tale they told it seemed from their
20 speech that their tongues were more tuned to lying than to telling the truth. A crowd of hermits with hooked staves went to Walsingham, and their wenches after them; great and long loobies, who were loath to labour, clothed themselves in copes to be known from the others, and made hermits of themselves
25 to have their ease. . . .

Then there came a King, led by Knighthood, and the power of the Commons made him reign. And then came Mother-wit and made clerks to counsel the King and to care for the common-weal.

30 The King and Knighthood and Clergy planned that the Commons should provide for themselves. The Commons then devised handicrafts which Mother-wit could undertake, and ploughmen were ordained for the profit of all the people, to till and to labour, as honest life requireth.

The King and the Commons and Mother-wit, the third, made Law and Loyalty, that each man might know his own. • Then a lunatic looked up, a lean thing withal, and kneeling said, scholarwise, to the King: "Christ keep thee, Sir King, and also thy kingdom, and grant thee so to govern thy land that Loyalty ⁵ may love thee, and thou be rewarded in Heaven for thy righteous rule." . . .

With that there ran all at once a rout of rats and small mice, more than a thousand, with them, and came to a council for their common profit. For a Cat of a Court came when he liked ¹⁰ and caught them easily, and seized them whenever he would, and played with them perilously, and pushed them about. "For fear of divers dangers we dare not look about us; and if we grumble at his game he will vex us all, scratch us, or claw us, or hold us in his clutches, so that we loathe our life before he ¹⁵ letteth go of us. If we could by any device withstand his will, we might lord it up above, out of his reach, and live at our ease."

A rat of renown, very ready of tongue, said that to his mind this was the sovereign remedy: "I have seen men," he said, "in the city of London, bearing bright rings about their necks, and ²⁰ some with collars of cunning workmanship; they run loose both in warren and waste wherever they please, and at other times they go elsewhere, as I hear tell. Were there a bell on their collar, by Jesu, methinketh men might know where they were going and run away. And right so," said that rat, "reason ²⁵ telleth me to buy a bell of brass or of bright silver, and fasten it on to a collar for our common good, and hang it upon the Cat's neck, and then we can hear whether he moveth or resteth or runneth to play; and if he like to play then we can know it, and appear in his presence as long as it pleaseth him to sport; ³⁰ and if he grow wrathful, beware and shun his path."

All the rout of rats agreed to this plan, but when the bell was bought and hanged upon the collar there was no rat in all the company who durst, for the realm of France, have bound

the bell about the Cat's neck, nor have hung it about the Cat's throat to win all England. And they held themselves not bold enough and their counsel weak, and they held their labour lost and all their long devising.

5 A mouse, who had good parts, methought, struck forth sternly to the front and stood before them all and to the rout of rats spake these words: "Though we killed the Cat yet would there come another to scratch us and all our kind, though we should creep under benches. Therefore I counsel all the
10 commons to let the Cat be, and never be so foolhardy as to show him the bell. For I heard my sire say, seven years ago, that where the Cat is a Kitten the court is full wretched. Holy Writ witnesseth to that, if one will read it: 'Woe to thee, O land, whose king is a boy.' For no man may have rest there by night
15 for the rats; while he *i.e.* the Cat, catcheth rabbits our carrion he coveteth not, but feedeth himself with naught but venison — may we never defame him! For better is a little loss than a long sorrow — confusion amongst us all, if the Cat died, though we got rid of a tyrant. For we mice would destroy many men's
20 malt, and also ye rout of rats would rend men's clothes were there not that Cat of the Court who can catch you; and had ye rats your will ye would not rule yourselves. As for me," said the mouse, "I see so much that would come afterwards that never shall the Cat or the Kitten be vexed by my counsel. And
25 talk no more of this collar, that never cost me aught, and though it had cost my goods I would not confess it, but suffer him to do as he pleaseth, fastened and unfastened, to catch what he may. Therefore every wise man I warn: let him look well to his own."

30 What this dream meaneth, ye merry men, divine ye; for, by dear God in Heaven, I dare not.

Also in that field there moved about a hundred in silken coifs, they seemed like serjeants at the Bar. They pleaded the law for pence and pounds, and would not once unloose their lips for

simple love of our Lord. Sooner mightest thou measure the mist on Malvern Hills than get a mumble from their mouth, except money were shown them.

Barons and burgesses and bondmen also I saw in this assembly, as ye shall afterwards hear. Bakers and brewers and many 5 butchers, woolweavers and weavers of linen, tailors and tinkers and collectors of dues in the markets, masons and miners, and many other crafts. There moved about every kind of labourer living, such as ditchers and delvers who do their work ill and spend the long day in "God save you, Dame Emma." 10

Cooks and their knaves cried, "Hot pies, hot! Good pigs and geese! Come and dine, come and dine!" Taverners, too, called "White wine of Alsace, and red wine of Gascony, wine of the Rhine and wine of Rochelle, to wash down the roast!"

All this I saw asleep, and seven times more. 15

WILLIAM LANGLAND, Prologue to *Piers the Plowman*.

THE GLUTTON

The King and his knights went to church to hear the Matins of the day, and afterwards the Mass. Then I awoke from my sleep, and was withal sorrowful that I had not slept more soundly and seen more. But before I had gone a furlong faintness seized me, so that I might not go a foot further for sleep; and I sat 20 softly down and said my Belief, and as I babbled on my beads they sent me to sleep.

And then saw I much more than I have told before, for I saw the field full of folk that I before spoke of, and how Reason got himself ready to preach to all the realm, and with a cross began 25 his sermon thus before the King:—

He proved that the pestilences were for sin alone, and also the south-west wind on Saturday at evening was plainly for pride alone, and nothing else. Pear trees and plum trees were blown to the earth, for warning, ye should do better, ye men. Beeches 30

and broad oaks were blown to the ground, and their roots turned upwards, in token of fear that deadly sin at Doomsday shall destroy them all.

Of this matter I might mumble on full lengthily, but I will say as I saw, so God help me, how plainly Reason preached before the people. He bade the waster go do what he best could, and make good his wasting by some kind of craft. And he prayed Pernel to let be her finery, and keep it in her box for her use in need. Tom Stowe he told to take two staves, and fetch
 10 Felice home from the women's punishment. He warned Wat that his wife was blameworthy, and that her head was worth half a mark and his hood not worth a groat. And he bade Bat cut a bough or two, and beat Beton therewith, unless she would work. And then he charged chapmen to chasten their children,
 15 "And let no indulgence spoil them while they are young, nor even for any attack of pestilence please them out of reason. My father said to me, and so did my mother, that 'to the dearer child the more teaching is needful.' And Solomon who wrote Wisdom said the same, *Qui parcit virge, odit filium*. The English
 20 of this Latin — if any will know it — is, 'Whoso spareth the rod spoileth his children.'"

And next he besought both prelates and priests, "What ye preach to the people prove it on yourselves, and do it in deeds, and it shall bring good to you; for if ye live as ye teach us we
 25 shall believe you the better."

* * * * *

Now Glutton goeth to shrift, and betaketh him churchward to show his sins. But Beton the brewster bade him good-morrow, and with that asked him, Whitherward would he?

"To Holy Church," said he, "to hear mass, and afterwards I
 30 will be shriven and sin no more."

"I have good ale, gossip," said she: "Glutton, wilt thou try it?"

"Hast thou at all in thy store any hot spices?"

"I have pepper and seeds of paeony," said she, "and a pound of garlic, and a farthing's-worth of fennel seed for fasting days."

Then goeth Glutton in and great oaths after him; Cis the shoemaker sat on the bench, Wat the warrener and his wife also, Tim the tinker and twain of his prentices, Hich the hackney man, and Hugh the needle-seller, Clarice of Cock Lane, and the clerk of the church, Daw the Ditcher, and a dozen others, Sir Piers of Pridie and Pernel of Flanders, a fiddle player, a ratter, a sweeper of Cheap, a rope-maker, a riding-man, and Rose the dish-maker, Godfrey of Garlickhithe and Griffin the 10 Welshman, and many old clothesmen; and early in the morning, with brave cheer, they all gave the Glutton good ale for fellowship.

Then Clement the cobbler cast off his cloak, and put it for sale at the New Fair; Hick the hackney man threw down his 15 hood, and bade Bat the butcher be on his side. There were chapmen chosen to value these wares; whoso hath the hood should have amends for the cloak. Two rose up quickly and whispered together, and apart by themselves appraised these pennyworths; and they could not in their conscience agree 20 rightly, till Robin the roper arose for the truth, and named himself umpire to settle the bargain between the three, that there should be no debate. Hick the hostler had the cloak, in covenant that Clement should fill the cup, and have Hick the hostler's hood, and hold himself content; and whoso first 25 repented it should then rise up and pledge Sir Glutton in a gallon of ale. There was laughing and luring, and they cried "Let the cup go round," and so they sat till evensong, and at times they sang, till Glutton had gulped down a gallon and a gill.

He could neither step nor stand until he had his staff, and 30 then he went like a gleeman's dog, sometimes aside, and sometimes behind, as one who layeth nets to catch fowl. And when he drew nigh the door then his eyes grew dim, and he stumbled on the threshold and fell to the ground. Clement the cobbler

caught him round the middle to lift him up, and laid him across his knees. . . . With all the woe in the world his wife and his daughter bare him home to bed and put him therein; and after all this excess he had a fit of sloth, so that he slept Saturday and
5 Sunday until the sun went down. Then he awoke from his slumber, and the first word he said was, "Where is the bowl?" Then his wife upbraided him for his wicked living, and also Repentance rebuked him thus:

"Thou hast wrought evil in thy life in words and works, shrive
10 thee therefore and be ashamed thereof, and declare it with thy mouth."

"I, Glutton," said the man, "Confess myself guilty: that I have trespassed with my tongue I cannot tell how often; sworn 'God's soul' and 'So God help me and halidom' when there
15 was no need, nine hundred times; and over-eaten myself at supper and sometimes at dinner; . . . I have both eaten and drunken over-delicately on fasting days, and sometimes sat so long there that I slept and ate together. For love of idle tales in taverns, and to drink the more, I dined, and hied to the meat before noon
20 on fasting days."

"This open confession," said Repentance, "shall be for merit to thee."

And then Glutton began to weep and make great mourning for his wicked life that he had lived, and vowed to fast; "Neither
25 for hunger nor thirst shall fish on Friday enter me till Abstinence, my aunt, hath given me leave; and yet have I hated her all my life-time."

WILLIAM LANGLAND, *Piers the Plowman*,
Passus V.

SIR JOHN MAUNDEVILLE

The *Travels*, often credited to Sir John Maundeville, were compiled during the third quarter of the fourteenth century. In the autobiographical parts of the *Travels* the reputed author claims to have voyaged to the East in 1322, and to have visited Syria, Persia, Armenia, Chaldæa, Tartary, India, Ethiopia, Libya, and Amazonia. Special emphasis is laid on a visit to Jerusalem, and the way to reach that holy city is described.

The Maundeville *Travels* were likely compiled largely by a physician of Liège, who was known as Jean de Bourgogne, and who appears to have been naturalist, philosopher, and astrologer. Tradition has it that Jean de Bourgogne early in life had killed a count, after which he was compelled to go on a pilgrimage. Possibly he journeyed to the Near East. The incident above mentioned furnishes sufficient explanation for the compiler's having taken the name of Maundeville and for his claiming residence in England. The Maundeville *Travels* were in great part a compilation from other travelers of the thirteenth and fourteenth centuries, to which were added various items from the writers of antiquity, notably from Pliny, and many pure inventions by the compiler. The method seems to have been to take the accounts of other travelers, and add some imaginary personal allusions thereto to give plausibility to the recital.

The first edition of the *Travels* was in French and was issued in the year 1371; English translations from this began early in the fifteenth century. The *Travels* were also translated into Latin and numerous other languages. Some three hundred manuscripts of the *Travels* are still extant, and fifteen different

English editions are known to have been issued between 1499 and 1725. The *Travels* thus had great popularity; in the British Museum alone are nearly or quite a hundred printed editions and versions of the work in ten or a dozen different languages. The extracts which follow are from Halliwell's London edition of 1839, which in turn was reprinted from an English printing of 1725.

The peoples of the fourteenth, fifteenth and sixteenth centuries clamored for information about the world. Books of travel were a popular branch of literature, and such accounts as Maundeville's or the *Travels* of Marco Polo were of great interest. A credulous age was ready to believe the most irrational and absurd statements of remote parts of the earth. The marvels presented in books of travel served to make them popular, and the Maundeville account seized on the striking assertions of the writers of antiquity and applied them to the regions reputed to have been visited. Many early editions of the Maundeville *Travels* had illustrations of strange creatures, and men with misshapen and distorted bodies; some had eyes in the middle of the forehead, or flat faces, and others partly the body of an animal and partly the body of a man. All these were in support of the statement of the compiler that he saw "divers shapes of men."

It was long believed that the Maundeville *Travels* was the earliest example of English prose; while this proves not to be so, it was nevertheless an early popular work in English, and undoubtedly was of large influence in the period of voyages and discoveries during the late fourteenth and the fifteenth centuries.

SUGGESTIONS FOR STUDY. — Write an account of the growth of the idea that the earth is round. (See Herrick, *History of Commerce and Industry*, Chapter XIII.) Trace the effect of such accounts as those of Marco Polo and Maundeville upon exploration in the fifteenth and the sixteenth centuries.

THE EARTH IS SPHERICAL

In that Lond, (*i.e.*, Yle of Lamary) ne in many other bezonde that, no man may see the Sterre transmontaine, that is clept the Sterre of the See, that is unmevable, and that is toward the Northe, that we clepen the Lode Sterre. But men seen another Sterre, the contrarie to him, that is toward the Southe, that is clept Antartyk. And right as the Schip men taken here Avys here, and governe hem be the Lode Sterre, right so don Schip men bezonde the parties, be the Sterre of the Southe, the whiche Sterre apperethe not to us. And this Sterre, that is toward the Northe, that wee clepen the Lode Sterre, ne apperethe not to hem. For whiche cause, men may wel perceyve, that the Lond and the See ben of rownde schapp and forme. For the partie of the Firmament schewethe in o Contree, that schewethe not in another Contree. And men may well preven be experience and sotyle compassement of Wytt, that zif a man fond passages be Schippes, that wolde go to serchen the World, men myghte go be Schippe alle aboute the World, and aboven and benethen. The whiche thing I prove thus, afre that I have seyn. For I have ben toward the parties of Braban, and beholden the Astrolabre, that the Sterre that is clept the Transmontayne, is 53 Degrees highe. And more forthere in Almayne and Bewme, it hath 58 Degrees. And more forthe toward the parties septemtrioneles, it is 62 Degrees of heghte, and certeyn Mynutes. For I my self have mesured it by the Astrolabre. Not schulle ze knowe, that azen the Transmontayne, is the tother Sterre, that is clept Antartyke; as I have seyde before. And tho Sterres ne meeven nevere. And be hem turnethe alle the Firmament, righte as dothe a Wheel, that turnethe be his Axille Tree: so that tho Sterres beren the Firmament in egalle parties; so that it hathe als mochel aboven, as it hathe benethen. Afre this, I have gon toward the parties meridionales, that is toward the Southe: and I have founden, that in

Lybye, men seen first the Sterre Antartyk. And so fer I have gon more forthe in tho Contrees, that I have founde that Sterre more highe; so that toward the highe Lybye, it is 18 Degrees of heghte, and certeyn Minutes (of the whiche, 60 Minutes maken a Degree). After goynge be See and be Londe, toward this Contree, of that I have spoke, and to other Yles and Londes bezonde that Contree, I have founden the Sterre Antartyk of 33 Degrees of heghte, and mo mynutes. And zif I hadde had Companye and Schippyng, for to go more bezonde, I trowe
10 wel in certeyn, that wee scholde have seen alle the roundnesse of the Firmament alle aboute. For as I have seyde zou be for, the half of the Firmament is betwene the 2 Sterres: the whiche halfondelle I have seyn. And of the tother halfondelle, I have seyn toward the Northe, undre the Transmontane 62 Degrees
15 and 10 Mynutes; and toward the partie meridionale, I have seen undre the Antartyk 33 Degrees and 16 Mynutes: and thanne the halfondelle of the Firmament in alle, ne holdethe not but 180 Degrees. And of tho 180, I have seen 62 on that o part, and 33 on that other part, that ben 95 Degrees, and
20 nyghe the halfondelle of a Degree; and so there ne faylethe but that I have seen alle the Firmament, saf 84 Degrees and the halfondelle of a Degree; and that is not the fourthe part of the Firmament. For the 4 partie of the roundnesse of the Firmament holt 90 Degrees: so there faylethe but 5 Degrees
25 and an half, of the fourthe partie. And also I have seen the 3 parties of alle the roundnesse of the Firmament, and more zit 5 Degrees and an half. Be the whiche I seye zou certeynly, that men may envirowne alle the Erthe of alle the World, as wel undre as aboven, and turnen azen to his Contree, that hadde
30 Companye and Schippyng and Conduyt: and alle weyes he scholde fynde Men, Londes, and Yles, als wel as in this Contree. For zee wyten welle, that thei that ben toward the Antartyk, thei ben streghte, feet azen feet of hem, that dwellen undre the transmontane; als wel as wee and thei that dwellyn under

us, ben feet azenst feet. For alle the parties of See and of Lond han here appositees, habitables or trepassables, and thei of this half and bezond half. And wytethe wel, that aftre that, that I may parceyve and comprehende, the Londes of Prestre John, Emperour of Ynde, ben undre us. For in goynge from Scotland 5 or from England toward Jerusalem, men gon upward always. For oure Lond is in the lowe partie of the Erthe, toward the West: and the Lond of Prestre John is the lowe partie of the Erthe, toward the Est: and thei han there the day, whan wee have the nyghte, and also highe to the contrarie, thei han the 10 nyghte, whan wee han the Day. For the Erthe and the See ben of round forme and schapp, as I have seyd befor. And that that men gon upward to o Cost, men gon dounward to another Cost. Also zee have herd me seye, that Jerusalem is in the myddes of the World; and that may men preven and 15 schewen there, be a Spere, that is pighte in to the Erthe, upon the hour of mydday, when it is Equenoxium, that schewethe no schadwe on no syde. And that it scholde ben in the myddes of the World, David wytnessethe it in the Psautre, where he seythe, *Deus operatus est salutem in medio terrae*. (See Psalm 20 74: 12.)

SIR JOHN MAUNDEVILLE.

CATHAY

Chatay is a gret Contree and a fair, noble and riche, and fulle of Marchauntes. Thidre gon Marchaundes alle Zeres, for to sechen Spices and alle manere of Marchandises, more comounly than in any other partye. And zee schulle un- 25 dirstonde, that Marchaundes, that comen fro Gene or fro Venyse, or fro Romanye, or other parties of Lombardye, thei gon be See and be Londe 11 Monethes, or 12, or more sum tyme, or thei may come to the Yle of Cathay, that is the princypalle Regyoun of alle parties bezonde; and it is of the grete Cane. 30

Fro Cathay go men toward the Est, be many iorneyes: and

than man fynden a gode Cytee, betwene theise othere, that men clepen Sugarmago. That Cytee is on the beste stored of Sylk and other Marchandises, that is in the World. Afre go men zit to another old Cytee, toward the Est: and it is in the
 5 Provynce of Cathay. And besyde that Cytee, the men of Tartarye han let make another Cytee, that is clept Caydon; and it hathe 12 Zates: and betwene the two Zates, there is alle weys a gret Myle; so that the 2 Cytees, that is to seyne, the olde and the newe, han in circuyt more than 20 Myle. In
 10 this Cytee is the Sege of the grete Cane in a fulle gret Palays, and the most passynge fair in all the World: of the whiche the Walles ben in circuyt more than 2 Myle: and within the Walles, it is alle fulle of other Palays. And in the Gardyn of the grete Palays, there is a gret Hille, upon the whiche there is another
 15 Palays: and it is the most fair and the most riche, that ony man may devyse. And alle aboute the Palays and the Hille, ben many Trees, berynge many dyverse Frutes. And all aboute that Hille, ben Dyches grete and depe: and besyde hem, ben grete Vyneres, on that o part and on that other.
 20 And there is a fulle fair Brigge to passe over the Dyches. And in theise Vyneres, ben so many wylde Gees and Gandres and wylde Dokes and Swannes and Heirouns, that it is withouten nombre. And alle aboute theise Dyches and Vyneres, is the grete Gardyn, fulle of wylde Bestes, so that, when the gret
 25 Cane will have ony Desport on that, to taken ory of the wylde Bestes or of the Foules, he wil lete chace hem and taken hem at the Wyndowes, with outen goynge out of his Chambre.

* * * * *

At grete solempne Festes, before the Emperoures Table, men bryngen grete Tables of Gold, and there on ben Pecokes of
 30 Gold, and many other manner of dyverse foules, alle of Gold, and richely wrought and enameled; and men maken hem dauncen and syngen, clappyng here Wenges to gydere, and maken gret noyse: and where it be by Craft or be Nygromancye,

I wot nere; but it is a gode sight to beholde, and a fair: and it is gret marvayle how it may be. But I have the lasse marvaylle, be cause that thei ben the moste sotyle men in all Sciences and in alle Craftes, that ben in the World. For of sotyltee and of Malice and of fercastyng, thei passen alle men undre Hevene. 5 And therefore thei seyn hem self, that thei seen with 2 Eyen; and the Cristene men see but with on: ve cause that thei ben more sotylle than thei. For alle other Naciouns, thei seyn, ben but blynde in conyng and worchyng, in comparisoun to hem. I did gret besynesse, for to have lerned that Craft: but 10 the Maistre tolde me that he had made a vow to his God, to teche it to no Creature, but only to his eldeste Sone. Also above the Emperours Table and the othere Tables, and aboven a gret partie in the Halle, is a Vyne, made of fyn Gold: and it spreadethe alle aboute the Halle; and it hath many Clustres of 15 Grapes, somme white, some grene, sume zalowe and some rede and some blake, alle of precious Stones: the white ben of Cristalle and of Berylle and of Iris; the zalowe ben of Topazes; the rede ben of Rubies; . . . the grene ben of Emeraudez, of Perydos and of Crisolytes; and the blake ben of Onichez and 20 Garantez. And thei ben alle so propurlyche made, that it semethe a verry Vyne, berynge kyndely Grapes. And before the Emperours Table, stonden grete Lordes, and riche Barouns and othere, that serven the Emperour at the Mete. And no man is so hardy, to speke a word, but zif the Emperour speke 25 to him; but zif it be Mynstrelles, that syngen Songes, and tellen Gestes or other desportes, to solace with the Emperour. And alle the Vesselle, that men ben served with, in the Halle or in Chambres, ben of precious Stones; and specially at grete Tables; outhere of Jaspre or of Cristalle of Amatystez or of 30 fyn Gold. And the Cuppes ben of Emeraudez and of Saphires or of Topazes, of Perydoz, and of many other precyouse Stones. Vessele of Sylver is there non: for thei telle no prys there of, to make no Vesselle offe: but thei maken ther of Grecynges

and Pileres and Pawmentes, to Halles and Chambres. And before the Halle Dore, stonden manye Barounes, and Knyghtes clene armed, to kepe that no man entre, but zif be the wille or the Commandement of the Emperour, or but zif thei ben Ser-
5 vauntes or Mynstralle of the Houshold: and other non is not so hardy, to neighen nye the Halle Dore.

SIR JOHN MAUNDEVILLE.

RICHARD HAKLUYT

Richard Hakluyt, the greatest of English geographers, was born near London probably in 1552 or 1553. If the last named year is the correct date for his birth, he was born the same year as was Edmund Spenser, one year after the birth of Sir Walter Raleigh, and one year before that of Sir Philip Sidney. Hakluyt died in 1616, a few months after the death of Shakespeare. His age was, therefore, a notable age in English literature.

The seventy-five years following the death of Chaucer were a barren period in the literary history of England. The fifteenth century was a period of transition from the influence of the Middle Ages to that of modern times. The writings of Chaucer and Langland and the translations of the Maundeville *Travels* were recreating English thought, and the age of Elizabeth blossomed forth as one of the golden ages, not only in English literary history, but in the literary annals of the world.

Hakluyt entered Westminster School in London, from which he passed to Christ Church College in Oxford. In the biographical data of one of his dedications, from which an extract is made for this collection, it appears that he had great interest in geography while at school, and that he continued this interest at the university. In all probability Hakluyt lectured on geography at Oxford. He took orders in the Church of England and from 1583 to 1588 served as chaplain to the English ambassador in Paris. While in Paris, Hakluyt had an opportunity to continue his studies in geography, and to learn of the achievements of other nations in the field of discoveries; he was also made aware of England's early tardiness and lack of interest in exploration.

Hakluyt read extensively on geography and accumulated first-hand information by interviewing navigators, captains, and sailors, at times making long journeys for these interviews. A statement from one of his prefaces indicates the method of Hakluyt's work: "What restless nights, what painful days, what heat, what cold I have endured; how many long and chargeable journeys I travelled; how many famous libraries I have searched into; what variety of ancient and modern writers I have perused; what a number of old records, patents, privileges, letters, etc., I have redeemed from obscurity and perishing; into how manifold acquaintance I have entered; what expenses I have not spared; and yet what fair opportunities of private gain, preferment, and ease I have neglected." He said, however, that these difficulties seemed easy, and that his pains and industry were pleasant in the thought of the honor and benefit by them to be brought to his loved England.

In 1582 Hakluyt's first great work was published under the title *Divers Voyages* containing an account of the geographers of the world from 1200 to 1580, also a list of travelers both by sea and by land from 1178 to 1582. This book reviewed the achievements of Italian, Portuguese, Spanish, French, and English navigators, and showed the vastness of the world. In 1584 Hakluyt's second great work was prepared under the title *Western Planting*. This was in manuscript and at the most four copies of it were made; one of these was for Queen Elizabeth and another for her minister, Walsingham. This so-called "lost manuscript" was not published until 1877, when it was brought out by the Maine Historical Society.

Hakluyt's purpose in writing *Western Planting* was to influence the Queen to support the enterprise of Sir Walter Raleigh. A comparison was made between Spain and England, showing the activity of the former and the neglect of the latter in New World colonization. To appreciate its importance we should bear in mind the intense rivalry of England and Spain

at that time. England's claim to the western world was asserted, an impressive array of its riches was set forth, and the gain to England from the possession of it clearly pointed out. This work argued also for the possibility of reaching India by the Northwest passage. While this book did not pass beyond the manuscript stage in Elizabethan times, it was undoubtedly of large influence, and aided in maturing the plans of Raleigh for New World colonization. The selection which follows under the title "Western Planting" is from this work.

Hakluyt's greatest literary achievement was his *Principall Navigations, Voiages and Discoveries of the English Nation*, which appeared first in 1589. Successive editions and enlargements of the *Principall Navigations* followed. The last of Hakluyt's writings to appear in his lifetime was an account of Florida and a comparison of Florida with Virginia, which was published in 1609. Hakluyt left much material in manuscript, some of which was published following his death. A great mass of this material was badly edited and brought out by Purchas in his *Pilgrims*. The industry of Hakluyt was prodigious. His greatest service was probably in digesting books of travel, voyages, and the like, and in presenting them in readable form. His dedications, prefaces, and introductions were of great value. He included in his summaries Maundeville's *Travels* and also digested accounts of other travelers from whom Maundeville drew. The method of Hakluyt is illustrated in the extract entitled "Advantages of Commerce," which follows. Another of the extracts indicates an early understanding of the value of the sea to England, and in this particular it may well be compared with the great modern classic by Mahan, *The Influence of Sea Power upon History*.

Froude, the English historian, called Hakluyt's *Voyages* "the prose epic of the modern English nation." William Robertson said in 1777 that Hakluyt had done more to give England her American possessions than any other man of his age. Hakluyt

may well be given a place with Sir Walter Raleigh as one of the founders of the English colonial system, and the English world should venerate him as "the saviour of the records of our explorers and discoverers by land and sea." Hakluyt's accounts were popular with his contemporaries and were of large influence. A rhymster of the time wrote :

"Thy voyages attend,
 Industrious Hackluit,
 Whose reading shall inflame
 Men to seek fame,
 And much commend
 To after times thy wit."

TOPICS FOR STUDY. — From the second and third extracts which follow show the advantages which Hakluyt conceived England would enjoy from settlements in foreign parts and from trade with remote regions. Summarize the gains, as Hakluyt saw them (fourth selection), from England's possessing the sea.

THE PRINCIPALL NAVIGATIONS OF THE ENGLISH NATION — EPISTLE DEDICATORIE

TO THE RIGHT HONORABLE SIR FRANCIS WALSINGHAM KNIGHT,
Principall Secretarie to her Majestie, Chancellor of the Duchie of Lancaster, and one of her Majesties most honourable Privie Councell.

5 Right Honorable, I do remember that being a youth, and one of her Majesties scholars at Westminster that fruitfull nurserie, it was my happe to visit the chamber of M. Richard Hakluyt my cosin, a Gentleman of the Middle Temple, well known unto you, at a time when I found lying open upon his boord
 10 certaine bookes of Cosmographie, with an universall Mappe: he seeing me somewhat curious in the view thereof, began to instruct my ignorance, by shewing me the division of the earth into three parts after the olde account, and then according to the latter, & better distribution, into more: he pointed with

his wand to all the knowen Seas, Gulfs, Bayes, Straights, Capes, Rivers, Empires, Kingdomes, Dukedomes, and Territories of ech part, with declaration also of their speciall commodities, & particular wants, which by the benefit of traffike, & entercourse of merchants, are plentifully supplied. From the Mappe he brought me to the Bible, and turning to the 107 Psalme, directed mee to the 23 & 24 verses, where I read, that they which go downe to the sea in ships, and occupy by the great waters, they see the works of the Lord, and his woonders in the deepe, &c. Which words of the Prophet together with my cousins discourse (things of high and rare delight to my yong nature) tooke in me so deepe an impression, that I constantly resolved, if ever I were preferred to the University, where better time, and more convenient place might be ministred for these studies, I would by Gods assistance prosecute that knowledge and kinde of literature, the doores whereof (after a sort) were so happily opened before me.

According to which my resolution, when, not long after, I was removed to Christ-church in Oxford, my exercises of duety first performed, I fell to my intended course, and by degrees read over whatsoever printed or written discoveries and voyages I found extant either in the Greeke, Latine, Italian, Spanish, Portugall, French, or English languages, and in my publike lectures was the first, that produced and shewed both the olde imperfectly composed, and the new lately reformed Mappes, Globes, Spheares, and other instruments of this Art for demonstration in the common schooles, to the singular pleasure, and generall contentment of my auditory. In continuance of time, and by reason principally of my insight in this study, I grew familiarly acquainted with the chieftest Captaines at sea, the greatest Merchants, and the best Mariners of our nation: by which meanes having gotten somewhat more than common knowledge, I passed at length the narrow seas into France with sir Edward Stafford, her Majesties carefull and discreet Ligier,

where during my five yeeres abroad with him in his dangerous and chargeable residencie in her Highnes service, I both heard in speech, and read in books other nations miraculously extolled for their discoveries and notable enterprises by sea, but
5 the English of all others for their sluggish security, and continuall neglect of the like attempts especially in so long and happy a time of peace, either ignominiously reported, or exceedingly condemned: which singular opportunity, if some other people our neighbors had beene blessed with, their protestations are often and vehement, they would farre otherwise
10 have used. . . .

To harpe no longer upon this string, & to speake a word of that just commendation which our nation doe indeed deserve: it can not be denied, but as in all former ages, they have bene
15 men full of activity, stirrers abroad, and searchers of the remote parts of the world, so in this most famous and peerlesse government of her most excellent Majesty, her subjects through the speciall assistance, and blessing of God, in searching the most opposite corners and quarters of the world, and to speake
20 plainly, in compassing the vaste globe of the earth more then once, have excelled all the nations and people of the earth. For, which of the kings of this land before her Majesty, had theyr banners ever seene in the Caspian sea? which of them hath ever dealt with the Emperor of Persia, as her Majesty
25 hath done, and obtained for her merchants large & loving privileges? who ever saw before this regiment, an English Ligier in the stately porch of the Grand Signor at Constantinople? who ever found English Consuls & Agents at Tripolis in Syria, at Aleppo, at Babylon, at Balsara, and which is more,
30 who ever heard of Englishman at Goa before now? what English shippes did heere tofore ever anker in the mighty river of Plate? passe and repasse the unpassable (in former opinion) straight of Magellan, range along the coast of Chili, Peru, and all the backside of Nova Hispania, further then any Christian

ever passed, travers the mighty bredth of the South sea, land upon the Luzones in despite of the enemy, enter into alliance, amity, and traffike with the princes of the Moluccaes, & the Isle of Java, double the famous Cape of Bona Speranza, arrive at the Isle of Santa Helena, & last of al returne home most richly laden with the commodities of China, as the subjects of this now flourishing monarchy have done?

RICHARD HAKLUYT, Dedication, First Edition of *Principall Navigations of English Nation*, 1589.

WESTERN PLANTING (1584)

It is well worthe the observation to see and consider what the like voyadges of discoverye and plantinge in the Easte and Weste Indies hath wroughte in the kingdomes of Portingale and 10 Spayne; bothe which realmes, beinge of themselves poore and barren and hardly able to susteine their inhabitaunts, by their discoveries have founde suche occasion of employmente, that these many yeres we have not herde scarcely of any pirate of those twoo nations; whereas wee and the Frenche are moste 15 infamous for our outeragious, common, and daily piracies. Againe, when hearde wee almoste of one theefe amongst them? The reason is, that by these, their newe discoveries, they have so many honest wayes to set them on worke, as they rather wante men then meanes to ymploye them. But wee, for all the statutes 20 that hitherto can be devised, and the sharpe execution of the same in poonishinge idle and lazye persons, for wante of sufficient occasion of honest employmente, cannot deliver our commonwealthe from multitudes of loyterers and idle vagabondes. Truthe it is, that throughe our longe peace and seldome sicknes 25 (twoo singuler blessings of Almightye God) wee are growen more populous than ever heretofore; so that nowe there are of every arte and science so many, that they can hardly lyve one by another, nay rather they are readie to eate upp one another;

yea many thousandes of idle persons are within this realme, which, havinge no way to be sett on worke, be either mutinous and seeke alteration in the state, or at leaste very burdensome to the commonwealthe, and often fall to pilferinge and thevinge
5 and other lewdnes, whereby all the prisons of the lande are daily pestred and stuffed full of them, where either they pitifully pyne awaye or els at lengthe are miserably hanged, even xx^{ti}. at a clappe oute of some one jayle. Whereas yf this voyadge were put in execution, these pety thieves mighte be condempned for
10 certen yeres in the westerne partes, especially in Newefounde lande, in sawinge and felling of tymber for mastes of shippes, and deale boordes; in burninge of the firres and pine trees to make pitche, tarr, rosen, and sope ashes; in beatinge and workinge of hempe for cordage; and in the more southerne partes,
15 in settinge them to worke in mynes of golde, silver, copper, leade, and yron; in dragginge for perles and currall; in plantinge of suger canes, as the Portingales have done in Madera; in mayneteynaunce and increasinge of silke wormes for silke, and in dressinge the same; in gatheringe of cotten whereof there is
20 plentie; in tillinge of the soile there fore graine; in dressinge of vines whereof there is greate aboundaunce for wyne; olyves, whereof the soile ys capable, for oyle; trees for oranges, lymons, almondes, figges, and other frutes, all which are founde to growe there already; in sowinge of woade and madder for diers as the
25 Portingales have don in the Azores; in dressinge of raw hides of divers kindes of beastes; in makinge and gatheringe of salte, as in Rochel and Bayon, which may serve for the newe lande fisshinge; in killinge the whale, seale, porpose, and whirlepoole for trayne oile; in fisshinge, saltinge, and dryenge of linge, codde,
30 salmon, herringe; in makinge and gatheringe of hony, waxe, turpentine; in hewing and shapinge of stone, as marble, jeate, christall, freestone, which will be goodd balaste for our shippes homewardes, and after serve for noble buildinges; in makinge of caske, oares, and all other manner of staves; in buildinge of

fortes, townes, churches; in powdringe and barrellinge of fishe, fowles and fleshe, which will be notable provision for sea and lande; in dryenge, sortinge, and packinge of fethers, whereof may be had there marvelous greate quantitie.

Besides this, such as by any kinde of infirmitie cannot passe the seas thither, and now are chardgeable to the realme at home, by this voyadge shal be made profitable members, by employinge them in England in makinge of a thousande triflinge thinges, which will be very good marchandize for those contries where wee shall have moste ample vente thereof. 10

RICHARD HAKLUYT.

ADVANTAGES OF COMMERCE

Also to write unto your Lordshippe of the new trade of Spicery of the Emperour, there is no doubt but that the Islands are fertile of Cloves, Nutmegs, Mace, and Cinnamon: and that the said Islands, with other there about, abound with golde, Rubies, Diamondes, Balasses, Granates, Jacincts, and other stones & 15 pearles, as all other lands that are under and neere the Equinoctiall. For we see, where nature giveth any thing, she is no nigard. For as with us and other, that are aparted from the said Equinoctiall, our mettals be Lead, Tinne, and Iron, so theirs be Gold, Silver, and Copper. And as our fruits and graines bee 20 Apples, Nuts, and Corne so theirs be Dates, Nutmegs, Pepper, Cloves, and other Spices. And as we have Jeat, Amber, Cristall, Jasper, and other like stones, so have they Rubies, Diamonds, Balasses, Saphyres, Jacincts, and other like. And though some say that of such precious mettals, graines, or kind of spices, and 25 precious stones, the abundance and quantity is nothing so great, as our mettals, fruits or stones above rehearsed: yet if it be well considered, how the quantitie of the earth under the Equinoctiall to both the Tropicall lines, (in which space is found the sayd Golde, spices and precious stones) is as much in quantity, as 30

almost all the earth from the Tropickes to both the Poles; it cannot be denied but there is more quantity of the sayd mettals, fruites, spices, and precious stones, then there is of the other mettals and other things before rehearsed. And I see that the
 5 preciousnes of these things is measured after the distance that is between us, and the things that we have appetite unto. For in this navigation of the Spicerie was discovered, that these Islands nothing set by golde, but set more by a knife and a nayle of iron, then by his quantitie of Golde: and with reason, as the
 10 thing more necessary for mans service. And I doubt not but to them should be as precious our corne and seedes, if they might have them, as to us their spices: & likewise the pieces of glasse that here we have counterfeited are as precious to them, as to us their stones: which by experience is seene daylie by them that
 15 have trade thither. This of the riches of those countries is sufficient.

RICHARD HAKLUYT, *Principall Navigations*,
 Based on book of Mr. Robert Thorne, 1527.

ENGLAND EXHORTED TO KEEP THE SEA

Here beginneth the Prologue of the processe of the Libel of English policie, exhorting all England to keepe the sea, and namely the narrowe sea: shewing what profite commeth
 20 thereof and also what worship and salvation to England, and to all English-men.

The true processe of English policie
 Of utterward to keep this regne in
 Of our England, that no man may deny,
 25 Ner say of sooth but it is one of the best,
 Is this, that who seeth South, North, East and West,
 Cherish Marchandise, keepe the admiraltie;
 That we bee Masters of the narrowe see.

For Sigismond the great Emperour,
 Wich yet reigneth, when he was in this land
 With king Henry the fift, Prince of honour,
 Here much glory, as him thought, he found,
 A mightie land which had take in hand 5
 To werre in France, and make mortalitie,
 And ever well kept round about the see.

And to the king thus hee sayd: My brother,
 (When hee perceived two Townes Caleis and Dover)
 Of all your Townes to chuse of one and other, 10
 To keepe the sea and soone to come over
 To werre outwards and your regne to recover:
 Keepe these two Townes sure, and your Majestee
 As your tweyne eyne: so keepe the narrowe see.

For if this sea bee kept in time of werre, 15
 Who can heere passe without danger and woe?
 Who may escape, who may mischiefe differre?
 What Marchandie may forby bee agoe?
 For needs hem must take trewes every foe:
 Flanders and Spaine, and other, trust to mee, 20
 Or ellis hindred all for this Narrow see.

Therefore I cast mee by a little writing
 To shewe at eye this conclusion,
 For conscience and for mine acquiting
 Against God and ageyne abusion, 25
 And cowardise, and to our enemies confusion.
 For foure things our Noble sheweth to me,
 King, Ship, and Swerd, and power of the see.

* * * * *

Furthermore to write I am faine
 Somewhat speaking of the little Britayne. 30
 Commoditie thereof there, is and was,

Salt, and wine, crest cloth and canvas.

And the land of Flaunders sickerly

Is the staple of their Marchandy.

Wich Marchandie may not passe away

5 But by the coast of England, this is no nay.

And of this Britaine, who so trueth lovys,

Are the greatest rovers and the greatest theevis,

That have bene in the sea many one yeere :

That our Marchants have bought full dere.

10 For they have tooke notable goods of ours,

On this side see, these false pelours

Called of Saincte Malo, and ellis where :

Wich to their Duke none obeysance will bere :

With such colours wee have bee hindred sore.

15 And fayned peace is called no werre herefore.

Thus they have bene in divers coasts many

Of our England, more then rehearse can I :

In Norfolke coastes, and other places about,

And robbed and brent and slaine by many a rowte :

20 And they have also ransomed Towne by Towne :

That into the regnes of bost have run her sowne :

Wich hath bin ruth unto this Realme and shame :

They that the sea should keepe are much to blame.

For Britayne is of easie reputation ;

25 And Saincte Malo turneth hem to reprobation.

* * * * *

Those good sea men would no more differre,

But bete hem home and made they might not rowte,

Tooke prisoners, and made them for to lowte.

And efte the Duke, an ensample wise,

30 Wrote to the king as he first did devise,

Him excusing : But our men wood

With great power passed over the floode

And werred forth into the Dukes londe,

And had ny destroyed free and bond.
 But than the Duke knewe that the townes three
 Should have lost all his native Countrie,
 He undertooke by suretie true not false,
 For mount Michael and Saincte Malo als, 5
 And other parties of the litle Brytaine,
 Which to obey, as sayd was, were not fayne.
 The Duke hymselfe for all did undertake :
 With all his herte a full peace did hee make :
 So that in all the life time of the king, 10
 Marchants had peace withouten werring :

He made a statute for Lombards in this land,
 That they should in noe wise take on hande
 Here to inhabite, here to chardge and dischardge
 But fortie dayes, no more time had they large. 15
 This good king by witte of such appreiffe
 Kept his Marchants and the sea from mischiefe.

RICHARD HAKLUYT,
Principall Navigations.

WILLIAM SHAKESPEARE

William Shakespeare, the dominating genius of the English tongue, and one of the immortals of all ages and all lands, was born at Stratford-on-Avon in 1564.

Shakespeare is supposed to have attended the free grammar school of his native town; he seems to have been taken from school at an early age to help his father, and to have been married to Anne Hathaway in 1582 when he was but eighteen years of age. Tradition has it that Shakespeare was forced to leave Stratford to escape the consequence of some escapade. He went to London, and served an apprenticeship as an actor. Soon, however, he became useful as a playwright, which calling he exercised at first in collaboration, but soon independently. By 1591, at the age of twenty-seven, Shakespeare had won recognition as a dramatist and poet, and for the next twenty years he turned out his plays with surprising regularity at an average of about two each year. In 1611 Shakespeare seems to have left London for Stratford, where he spent the remaining five years of his life in retirement. The first "folio" edition of Shakespeare's plays was printed in 1623, including thirty-six separate works. Of these, twenty appeared in the folio for the first time, and sixteen were reprinted from earlier separate "quarto" editions, ranging in time from 1594 to 1622. The folio of 1623 is the great standard contemporary printing of the plays, and the text of this as reproduced in facsimile was the basis for the two extracts which follow.

Shakespeare is one of the geniuses who is "not of an age, but for all time." With the passing of years there has been increasing regard for his genius, which has survived all changes of taste

and of interest. Indeed, so great was the accomplishment of Shakespeare that some have questioned the authenticity of his authorship of the works attributed to him. At the most Shakespeare must have had limited education. Ben Jonson said he had "small Latin and less Greek." The classical material in Shakespeare is largely from Ovid, which he must have read in the grammar school at Stratford, and from North's translation of *Plutarch's Lives*, which had lately appeared. His English historical writings were based largely on Holinshed's *Chronicles*, and in addition to these sources he used material from earlier plays and old tales, putting upon all the stamp of his own genius.

Shakespeare should not be judged apart from his age. There were many playwrights in this period with whom he must have been in association. At least one of his great plays was done in conjunction with another dramatist. Ben Jonson, Marlowe, Beaumont and Fletcher, are a few who aided Shakespeare in making the Elizabethan period the greatest in English literature. But Shakespeare dominated his period; he embodied the genius of the English nation in an age when there was all the freshness of a new development combined with the rich wealth of ideas brought to England by the revival of learning.

TOPIC FOR STUDY. — Write on the observance of law as a necessity for commerce, using as a basis the lines at the close of Act III, Scene 3, of *The Merchant of Venice*.

HAMLET

Polonius's Advice to His Son

Give thy thoughts no tongue,
Nor any vnproportion'd thought his Act :
Be thou familiar ; but by no meanes vulgar :
The friends thou hast, and their adoption tride,
Grapple them to thy Soule, with hoopes of Steele :

- But doe not dull thy palme, with entertainment
 Of each vnhatc't, vnfledg'd Comrade. Beware
 Of entrance to a quarrell: but being in
 Bear't that th' opposed may beware of thee.
 5 Giue euery man thine eare; but few thy voyce:
 Take each mans censure; but reserue thy iudgement:
 Costly thy habit as thy purse can buy;
 But not exprest in fancie; rich, not gawdie:
 For the Apparell oft proclaimes the man.
 10 And they in France of the best ranck and station,
 Are of a most select and generous cheff in that.
 Neither a borrower, nor a lender be;
 For lone oft loses both it selfe and friend:
 And borrowing duls the edge of Husbandry.
 15 This aboue all; to thine owne selfe be true:
 And it must follow, as the Night the Day,
 Thou canst not then be false to any man.

SHAKESPEARE,
Hamlet, Act I, Scene 3.

THE MERCHANT OF VENICE

Scene: A Street in Venice

Enter ANTHONIO the Merchant with SALARINO and SALANIO.

- Antonio.* In sooth I know not why I am so sad,
 It wearies me: you say it wearies you;
 20 But how I caught it, found it, or came by it,
 What stuffe 'tis made of, whereof it is borne,
 I am to learne: and such a Want-wit sadness makes of mee,
 That I haue much ado to know my selfe.

- Salanio.* Your minde is tossing on the Ocean,
 25 There where your Argosies with portly saile
 Like Signiors and rich Burgers on the flood,

Or as it were the Pageants of the sea,
 Do ouer-peere the pettie Traffiquers,
 That curtsie to them, do them reuerence
 As they flye by them with their wouen wings.

Salarino. Beleeue me sir, had I such venture forth, 5
 The better part of my affections, would
 Be with my hopes abroad. I should be still
 Plucking the grasse to know where sits the winde,
 Peering in Maps for ports, and peers, and rodes:
 And eury obiect that might make me feare 10
 Misfortune to my ventures, out of doubt
 Would make me sad.

Salanio. My winde cooling my broth,
 Would blow me to an Ague, when I thought 15
 What harmè a winde too great might doe at sea.
 I should not see the sandie houre-glasse runne,
 But I should thinke of shallows, and of flats,
 And see my wealthy *Andrew* docks in sand,¹
 Vailing her high top lower then her ribs
 To kisse her buriall; should I goe to Church 20
 And see the holy edifice of stone,
 And not bethinke me straight of dangerous rocks,
 Which touching but my gentle Vessels side
 Would scatter all her spices on the streame,
 Enrobe the roring waters with my silkes, 25
 And in a word, but euen now worth this,
 And now worth nothing. Shall I haue the thought
 To thinke on this, and shall I lacke the thought
 That such a thing bechaunc'd would make me sad?
 But tell not me, I know *Anthonio* 30
 Is sad to thinke vpon his merchandize.

Anthonio. Beleeue me no, I thanke my fortune for it,
 My ventures are not in one bottome trusted,

¹ dock'd in sand, or stranded.

Nor to one place; nor is my whole estate
 Vpon the fortune of this present yeere:
 Therefore my merchandize makes me not sad.

Enter BASSANIO, LORENZO, and GRATIANO.

(*Exeunt* SALARINO and SOLANIO.)

* * * * *

Gratiano. You looke not well signior *Anthonio*,
 5 You haue too much respect vpon the world:
 They loose it that doe buy it with much care,
 Beleeue me you are maruellously chang'd.

Anthonio. I hold the world but as the world *Gratiano*,
 A stage, where euery man must play a part,
 10 And mine a sad one.

Gratiano. Let me play the foole,
 With mirth and laughter let old wrinckles come,
 And let my Liuer rather heate with wine,
 Then my heart coole with mortifying grones.
 15 Why should a man whose bloud is warme within,
 Sit like his Grandsire, cut in Alabalster?
 Sleepe when he wakes? and creep into the Iaundies
 By being peeuish? I tell thee what *Anthonio*,
 I loue thee, and it is my loue that speakes:
 20 There are a sort of men, whose visages
 Do creame and mantle like a standing pond,
 And do a wilfull stillnesse entertaine,
 With purpose to be drest in an opinion
 Of wisdom, grauity, profound conceit,
 25 As who should say, I am sir an Oracle,
 And when I ope my lips, let no dogge barke.
 O my *Anthonio*, I do know of these
 That therefore onely are reputed wise,
 For saying nothing; when I'm verie sure
 30 If they should speake, would almost dam those eares
 Which hearing them would call their brothers fooles:

Ile tell thee more of this another time.
 But fish not with this melancholly baite
 For this foole Gudgin, this opinion :
 Come good Lorenzo, faryewell a while,
 Ile end my exhortation after dinner.

5

* * * * *

(*Exeunt GRATIANO and LORENZO.*)

Bassanio. *Gratiano* speakes an infinite deale of nothing,
 more than any man in all Venice, his reasons are two graines
 of wheate hid in two bushels of chaffe: you shall seeke all day
 ere you finde them, & when you haue them they are not worth
 the search.

10

Anthonio. Well: tel me now, what Lady is the same
 To whom you swore a secret Pilgrimage
 That you to day promis'd to tel me of?

Bassanio. Tis not vnknowne to you *Anthonio*

How much I haue disabled mine estate,
 By something shewing a more swelling port
 They my faint meanes would grant continuance:

15

Nor do I now make mone to be abridg'd
 From such a noble rate, but my cheefe care
 Is to come fairely off from the great debts

20

Wherein my time something too prodigall
 Hath left me gag'd: to you *Anthonio*

I owe the most in money, and in loue,
 And from your loue I haue a warrantie
 To vnburthen all my plots and purposes,
 How to get cleere of all the debts I owe.

25

Anthonio. I pray you good *Bassanio* let me know it,
 And if it stand as you your selfe still do,
 Within the eye of honour, be assur'd
 My purse, my person, my extreamest meanes
 Lye all vnlock'd to your occasions.

30

Bassanio. In my schoole dayes, when I had lost one shaft

I shot his fellow of the selfesame flight
 The selfesame way, with more aduised watch
 To finde the other forth, and by aduenturing both,
 I oft found both. I vrge this child-hoode prooffe,
 5 Because what followes is pure innocence.
 I owe you much, and like a wilfull youth,
 That which I owe is lost : but if you please
 To shoote another arrow that selfe way
 Which you did shoot the first, I do not doubt,
 10 As I will watch the ayme : Or to finde both,
 Or bring your latter hazard backe againe,
 And thankfully rest debtor for the first.

Anthonio. Youe know me well, and herein spend but time
 To winde about my loue with circumstance,
 15 And out of doubt you doe more wrong
 In making question of my vttermost
 Than if you had made waste of all I haue :
 Then doe but say to me what I should doe
 That in your knowledge may by me be done,
 20 And I am prest vnto it : therefore speake.

Bassanio. In *Belmont* is a Lady richly left,
 And she is faire, and fairer then that word,
 Of wondrous vertues, sometimes from her eyes
 I did receiue faire speechlesse messages :
 25 Her name is *Portia*, nothing vndervallewd
 To *Cato's* daughter, *Brutus Portia*,
 Nor is the wide world ignorant of her worth,
 For the foure windes blow in from euery coast
 Renowned sutors, and her sunny locks
 30 Hang on her temples like a golden fleece,
 Which makes her seat of *Belmont Cholchos* strond,
 And many *Iasons* come in quest of her.
 O my *Anthonio*, had I but the meanes
 To hold a riuall place with one of them,

I haue a minde presages me such thrift,
That I should questionlesse be fortunate.

Antonio. Thou knowst that all my fortunes are at sea,
Neither haue I money, nor commodity
To raise a present summe, therefore goe forth
Try what my credit can in *Venice* doe,
That shall be rackt euen to the vttermost,
To furnish thee to *Belmont* to faire *Portia*.
Goe presently enquire, and so will I
Where money is, and I no question make
To haue it of my trust, or for my sake. 5

(Exeunt.) 10

SHAKESPEARE,
Merchant of Venice, Act I, Scene 1.

THE COMMERCE OF TYRE

The "lamentation" over Tyre which follows has been held to be a cryptogram prophesying the downfall of Babylon. Ezekiel was the prophet of the Babylonian captivity, and there was in the relations which the Jews sustained to Babylon ample reason why the doom of that city should have been foretold. The prophet could not well have prophesied openly the destruction of Babylon. It will be an interesting subject of study to compare the twenty-seventh chapter of *Ezekiel* with the seventeenth and eighteenth chapters of *Revelation*, which are quite generally held to be a similar cryptogram foretelling the destruction of Rome. The reason above suggested for a cryptogram in *Ezekiel* would account for the use of a similar figure in reference to Rome. Material for such a comparison as is suggested will be found in an essay by Wilfred H. Schoff, *The Ship Tyre*, published by Longmans, Green & Co. The twenty-seventh chapter of *Ezekiel* is significant for students of commerce because of its listing of the commodities of ancient commerce and the regions from which they came.

The extract given is from the King James, or Authorized, Version of the Bible, completed in 1611 after upwards of four years of coöperative effort on the part of a large list of scholars. The paragraph arrangement is adopted, however, to give better unity of thought and greater ease of study. This extract will be of interest in indicating the modernness of the King James Bible and the effect which this edition of the Scriptures has had upon the preservation of the English tongue. A further profitable subject of study will be found in a comparison of the language

of the King James Version with the language of Hakluyt and of Shakespeare.

THE RICHES AND COMMERCE OF TYRE

1 The word of the Lord came again unto me, saying, 2 Now thou son of man, take up a lamentation for Tyrus; 3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, *I am* of perfect beauty. 5 4 Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty. 5 They have made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. 6 *Of* the oaks of Bashan have they made thine oars; the company of the Ashurites have made 10 thy benches *of* ivory, *brought* out of the isles of Chittim. 7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. 8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, 15 *that* were in thee, were thy pilots. 9 The ancients of Gebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. 10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet 20 in thee; they set forth thy comeliness. 11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 Tarshish *was* thy merchant by reason of the multitude of 25 all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs. 13 Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market. 14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. 15 The men 30

of Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present, horns of ivory and ebony. 16 Syria *was* thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. 17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. 18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. 19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. 20 Dedan *was* thy merchant in precious clothes for chariots. 21 Arabia, and all the princes of Kedar, they occupied with thee in lamb's, and rams, and goats: in these *were they* thy merchants. 22 The merchants of Sheba and Raamah they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. 23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, *were* thy merchants. 24 These *were* thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. 25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

26 Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. 27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. 28 The suburbs shall shake at the sound of the cry of thy pilots. 29 And all that handle the oar, the mariners, and all the pilots of the sea, shall come

down from their ships, they shall stand upon the land ; 30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes : 31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, 5 and they shall weep for thee with bitterness of heart *and* bitter wailing. 32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city* is like Tyrus, like the destroyed in the midst of the sea? 33 When thy wares went forth out of the seas, thou filledst many people ; 10 thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. 34 In the time *when* thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall. 35 All the inhabitants of the isles shall be astonished at 15 thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance. 36 The merchants among the people shall hiss at thee ; thou shalt be a terror, and never *shalt be* any more.

Ezekiel's Prophecy, Chapter XXVII,
King James Version.

THOMAS MUN

Thomas Mun (1571-1641) in his early life engaged in the Mediterranean trade, but later he settled in London and made a considerable fortune as a merchant. Mun's first important book was *A Discourse of Trade from England into the East Indies*, published in 1621. He completed the book *England's Treasure by Forraign Trade* probably in 1630, although it was not published until 1664. On the title-page of the first edition was the statement that the work was issued "for the Common good."

England's Treasure by Forraign Trade is perhaps the most classic statement of what is called the mercantilist theory of trade, a leading principle of which was that a nation should always preserve a favorable balance in her foreign commerce. Foreign trade was regarded as of great importance, and trade policies were to be so regulated that a nation would sell more than it should buy. The sub-title of Mun's *England's Treasure* was "Or The Ballance of our Forraign Trade is The Rule of our Treasure." The mercantilists sought to establish a favorable trade balance by decreasing imports and increasing exports. Mun's book has been often reprinted and has found a place as a very convenient volume in the "Economic Classics Series" published by The Macmillan Company. The extract which follows is taken from this edition.

TOPIC FOR STUDY. — How largely are "the qualities in a merchant," as set forth by Thomas Mun, a statement of present needs in business?

THE QUALITIES IN A MERCHANT

The love and service of our Country consisteth not so much in the knowledge of those duties which are to be performed by others, as in the skilful practice of that which is done by our selves; and therefore [my Son] it is now fit that I say something of the Merchant, which I hope in due time shall be thy Vocation: Yet herein are my thoughts free from all Ambition, although I rank thee in a place of so high estimation; for the Merchant is worthily called *The Steward of the Kingdoms Stock*, by way of Commerce with other Nations; a work of no less *Reputation* than *Trust*, which ought to be performed with great skill and conscience, that so the private gain may ever accompany the publique good. And because the nobleness of this Profession may the better stir up thy desires and endeavours to obtain those abilities which may effect it worthily, I will briefly set down the excellent qualities which are required in a perfect Merchant.

1. He ought to be a good Penman, a good Arithmetican, and a good Accomptant, by that noble order of *Debtor* and *Creditor*, which is used onely amongst Merchants; also to be expert in the order and form of Charter-parties, Bills of Lading, invoices, Contracts, Bills of Exchange, and Policies of Insurance.

2. He ought to know the Measures, Weights, and Monies of all forraign Countries, especially where we have Trade, & the Monies not onely by their several denominations, but also by their intrinsique values in weight & fineness, compared with the Standard of this Kingdome, without which he cannot well direct his affaires.

3. He ought to know the Customs, Tolls, Taxes, Impositions, Conducts, and other charges upon all manner of Merchandize exported or imported to and from the said Forraign Countries.

4. He ought to know in what several commodities each Country abounds, and what be the wares which they want, and how and from whence they are furnished with the same.

5. He ought to understand and to be a diligent observer of the rates of Exchanges by Bills, from one State to another, whereby he may the better direct his affairs, and remit over and receive home his Monies to the most advantage possible.

6. He ought to know what goods are prohibited to be exported or imported in the said forraign Countreys, lest otherwise he should incur great danger and loss in the ordering of his affairs.

7. He ought to know upon what rates and conditions to freight his Ships, and ensure his adventures from one Countrey to another, and to be well acquainted with the laws, orders and customes of the Ensurance office both here and beyond the Seas, in the many accidents which may happen upon the damage or loss of Ships or goods, or both these.

8. He ought to have knowledge in the goodness and in the prices of all the several materials which are required for the building and repairing of Ships, and the divers workmanships of the same, as also for the Masts, Tackling, Cordage, Ordnance, Victuals, Munition and Provisions of many kinds; together with the ordinary wages of *Commanders*, *Officers* and *Mariners*, all which concern the Merchant as he is an Owner of Ships.

9. He ought (by the divers occasions which happen sometime in the buying and selling of one commodity and sometimes in another) to have indifferent if not perfect knowledge in all manner of Merchandize or wares, which is to be as it were a man of all occupations and trades.

10. He ought by his voyaging on the Seas to become skilful in the Art of Navigation.

11. He ought as he is a Traveller, and sometimes abiding in forraign Countreys to attain to the speaking of divers Languages,

and to be a diligent observer of the ordinary Revenues and expences of forraign Princes, together with their strength both by Sea and Land, their laws, customs, policies, manners, religions, arts, and the like; to be able to give account thereof in all occasions for the good of his Countrey. 5

12. Lastly, although there be no necessity that such a Merchant should be a great Scholar; yet is it (at least) required, that in his youth he learn the Latine tongue, which will the better enable him in all the rest of his endeavours.

Thus have I briefly shewed thee a pattern for thy diligence, 10 the Merchant in his qualities; which in truth are such and so many, that I find no other profession that leadeth into more worldly knowledge. And it cannot be denied but that their sufficiency doth appear likewise in the excellent government of State at *Venice, Luca, Genoua, Florence*, the low Countreys, 15 and divers other places of Christendom. And in those States also where they are least esteemed, yet is their skill and knowledge often used by those who sit in the highest places of Authority. It is therefore an act beyond rashness in some, who do disenable their Counsel and judgment (even in books printed) 20 making them incapable of those ways and means which do either enrich or empoverish a Common-wealth, when in truth this is only effected by the mystery of their trade, as I shall plainly shew in that which followeth. It is true indeed that many merchants here in *England* find less encouragement given 25 to their profession than in other Countreys, and seeing themselves not so well esteemed as their *Noble Vocation* requireth, and according to the great consequence of the same, doe not therefore labour to attain unto the excellencie of their profession, neither is it practised by the *Nobility* of this Kingdom 30 as it is in other States from the Father to the Son throughout their generations, to the great encrease of their wealth, and maintenance of their names and families: Whereas the memory of our richest Merchants is suddenly extinguished; the Son

being left rich, scorneth the profession of his Father, conceiving more honour to be a Gentleman (although but in name) to consume his estate in dark ignorance and excess, than to follow the steps of his Father as an Industrious Merchant to
5 maintain and advance his Fortunes.

THOMAS MUN.

DANIEL DEFOE

Daniel Defoe was born in London about 1660, and died in the same city in 1731. His father was a butcher, who desired that Daniel should enter the ministry. Daniel was of another mind, however, and about 1675 he left school and after some years set himself up in the hosiery business. The father's name was Foe, but Daniel adopted the name Defoe for his writings; at times he signed himself Foe and at other times Defoe.

Defoe served in the army of William of Orange in 1688. Later he traveled on the continent and meddled in politics, bringing his business to ruin in 1692, when he failed for £17,000. As a bankrupt he compromised with his creditors and later was identified with a brick and tile manufacturing business at Tilbury, below London. The new venture was prosperous and Defoe was able to repay his creditors in full, although they had agreed to accept payment in part. He continued his interest in public affairs, writing numerous political pamphlets. One of these, *The Shortest Way with the Dissenters* (1702), landed him in the pillory for three days, and in Newgate Prison.

Defoe's business was then wrecked, but he continued the active production of pamphlets and political writings. In 1704 he began a newspaper called *The Review*.

Defoe gave early evidence of a capacity to write, and he was a prolific producer all his life. One of his biographers credits him with two hundred and fifty-four distinct works, not counting his contributions to journals, and rejecting a considerable number of writings often credited to him. Some of these may be regarded as reprints, but the fact remains that Defoe must

have written more than two hundred separate works. His familiarity with life in all its aspects, his vivid imagination and his capacity to master details, made his writings popular. His novels, the best known of which is *Robinson Crusoe*, have been called "reporters' stories." They were usually based on experiences or incidents of some sort and were worked up with a wealth of detail. Of the same general character was Defoe's *Journal of the Plague Year* (1722), which was graphically striking.

Defoe was "a man of action as well as a man of letters." He was in succession a merchant, a rebel, a manufacturer, a writer of popular satires in blank verse, a secret service agent, a bankrupt, a pamphleteer, a prisoner for his opinions, and a producer of books of the first rank. Mrs. Oliphant says of Defoe that no man ever lived whose life was a more complete paradox. One of his biographers has termed him "a mixture of knave and patriot." As one who had experience in business, Defoe wrote extensively on commerce, banks, bankruptcy, education, and the like. *Robinson Crusoe* shows the author's breadth of interest, including discussions on human society, money, and education.

The selection which follows, entitled "The English Tradesman," is from Defoe's *The Complete English Tradesman*, originally put out as a series of familiar letters, but published in two volumes in 1726-28. These volumes have been much criticized, especially by Charles Lamb. Defoe said that they were for the instruction of "inland tradesmen," especially young beginners. The second of the selections is from *A Plan of the English Commerce*, first published in 1728 and termed "A Compleat Prospect of the Trade of this Nation, as well the Home Trade as the Foreign." Though diffuse in form, this publication is well written and contrasts favorably with other books on trade and navigation of the same period. Many writers on commerce at that time had forebodings as to the future, but Defoe wrote so optimistically and in such terms of world

interest and imperialistic outlook that he has sometimes been called the father of free trade. The fullness of time has shown that Defoe better understood his age than did most men who were then writing on trade and commerce.

SUGGESTIONS FOR STUDY. — Show why a recital of the experience of Robinson Crusoe made necessary the consideration of money, wealth, manufactures, commerce, and education. Consider the moral, as contrasted with the legal, obligations of a business man, making use of the experience of Defoe and of Sir Walter Scott following the failure of Constable. (Note especially Defoe's account of "The English Tradesman" in the first of the extracts which follow.)

THE ENGLISH TRADESMAN

As it was the encouraging saying of a wise man, relating to the general changes of life, it is much more justly applied to the misfortunes of a tradesman, *Nil desperandum*; a diligent-tradesman ought never to despair. And truly diligence is so absolutely necessary to a tradesman's prosperity, that without it he ought never to hope.

Hope is the strongest spur to diligence; he that works without hope, will never hold to work long. As long as a tradesman has any hope, he will be sure to struggle with misfortunes; and as long as he can struggle, he may hope. A tradesman is the best fitted to struggle with disasters of any part of mankind; give him but liberty and something to begin with, he will not fail to engage in something or other that will turn to account. No people in the world recover the most desperate circumstances like them.

15

A fallen tradesman should therefore always hope, and his hope will always keep him alive. A man that will lie still should never hope to rise; he that will lie in a ditch and pray, may depend upon it he shall lie in the ditch and die. This has determined diligence to be absolutely necessary to deliverance, as legs are to progression.

20

Application may be justly called nature's crutches; he that will not help himself shall never be helped. Heaven is always able, but heaven always requires us to be a means to ourselves, and seldom fails concurring with those means; nay, it is so far heaven is pleased to concur, that it gives the very honour of our prosperity to ourselves, as if we were the causes of it: *The diligent hand makes rich.* We know it is the hand of heaven that makes rich; but the text gives it to the hand of diligence, as if it were to encourage the man to application, and to bestir
10 himself heartily; promising him both the advantage and the credit of it, both the honour and the reward.

* * * * * * *

A tradesman sets up, falls, and sinks under misfortunes, and is undone. If he is a man of no spirit, indolent, dead-hearted, and desponding, he is indeed utterly undone; he
15 despairs, faints, skulks under privileged places or characters, and at last sinks and dies. I have seen too many do thus, merely for want of spirit and courage to work through disaster.

But the vigorous, restless man of diligence never lies still there; he struggles, he strives with creditors, to get free; if
20 that will not do, he gets abroad, turns himself round in the world; nay, I may say, turns the world round with his application; if one thing fails, he meets another; if not in one place he seeks out another; he never gives out. I have known a tradesman rise and fall several times, and never give it over,
25 till at last he has conquered the world, and risen to stand.

And, indeed, nothing but unwearied diligence, and invincible courage, can work a man into business, who is once tossed out of it by the misfortunes of trade. Trade is like a rolling sea, that sometimes one wave washes a man overboard, the next
30 returning surge washes him on board again; as one breath of wind puffs a candle out, and the next puff blows it in again. A tradesman is never out of hope to rise; he often revives, when the very name of him is, as it were, buried and forgotten;

if he is in this part of the globe, or in another, it is all one; his hand, or head, or both, is always at work; he rolls about the world like a snowball, always gathering, always increasing, till he comes to a magnitude sufficient to exist of himself; and then he boldly shows himself in the same orbit in which he first shined; and if he returns from the captivity of his fortunes, with an addition of integrity to that of wealth, he returns with an advantage that wipes out the infamy of his former miscarriage, and shines the brighter for the dark cloud that has so long covered him. 10

Thus I have known a tradesman come back after many years' absence from his business and his family; and, having met with happier turns abroad, has called his creditors together, and, though discharged from legal demands, has thought himself obliged to make equitable satisfaction of the debt, as much 15 as if it had been still owing in due form.

Such an one, by this gallantry of principle, testifies it was really at bottom in all his actions, whatever the unhappy exigencies of his circumstance brought him before under the absolute necessity of doing. For I must always be allowed to 20 say, that absolute necessity too often forces distressed tradesmen to do things which they are penitents for to the last hour of their lives, and which their very souls abhorred in the doing.

But how glorious a testimony is it to the fame and character of the man, when, through the many disasters of a long unhappy 25 life, he returns fraught with honesty and a good conscience; and, without any evident force, pays the widows and the orphans, whose families had suffered by him, and who had, as we may say, forgotten the ancient injury, and retained no hopes of such a free-will offering, however due in justice! 30

Nor must I forget to take notice of the many mourning penitents, who have the same honesty in intention, but are not blessed with the same opportunity of making reparation of wrongs, and restitution of injuries done to others; whose

grief it is, that they cannot do it, and who sincerely wish for the occasion. I cannot doubt but there are many such in the world, and have always been such: nor that righteous heaven accepts the sincere resolution of such, for performance, though
5 they have not been blessed with the means to perform it.

Yet, if I might be allowed here to speak a word to the distressed tradesman in the worst of his circumstances, that favoured of anything serious, it should be to urge him to maintain the principle entire; as the best means, at least, to hope
10 that he shall have the occasion put into his hand, not by way of meritorious honesty, but upon this dependence, that as heaven alone can support the principle, so it may be hoped God will, one time or other, join the means and the end, and make him able to do what he sincerely desires to do.

15 I know [of] no circumstance of life [which] gives greater testimony to a man's integrity, than this of a tradesman; a man in any other capacity seems to be entirely without so much as a view or prospect of it; for in all other disasters of life, once unhappy, is to be ever unfortunate; once branded with re-
20 proach, is to be ever wearing that mark of infamy; it is alone the tradesman's felicity, that if he recover his disasters, it is in his breast too to recover his character, to restore himself to the opinion of good men, and set himself right in their esteem.

How many gentlemen have I heard lament their unhappiness
25 in this circumstance in particular, that would have sacrificed their lives to recover but the name of honest men, which perhaps for one early slip, leaves a "but" in their character, like a bend in their coat of arms, to be remembered as long as their names are known.

* * * * *

30 But the tradesman, however miserable in his fall, however scandalous in the circumstance of it, however great the infamy, and with whatever aggravations his ruin has been, yet if once he appears with a generous honesty to discharge his old obliga-

tions, and pay off the debts contracted in his distress, he becomes the darling even of fame itself; he gains an applause infinitely superior to all the reproach he suffered; he has ample amends made him by the world, in a manner so much to his advantage, that I know no case that comes up to it. 5

Nay, that which seems to requite the man, and make his very memory satisfaction for all the unworthy blasts it had before cast upon his reputation, and that not only in kind, but with interest, is this; viz., that it is ever paying the debt, for it has never done with it; the man's name is never mentioned, 10 but the remembrance of this pattern of his honesty is annexed, as if it were an appendix to his history; it is a debt due to his memory, paid with interest.

I cannot but say this is a particular encouragement to a tradesman to be honest; because, whenever he pleases to be 15 so, all his trading miscarriages are forgotten, all his false steps are buried in that one action of integrity, and he is called an honest man; nay, the honestest of honest men, ever after; without so much as one reflection of dishonour upon the worst of his past life; he is washed clean from every spot; he is 20 clearer than an innocent, that never offended; for he is spoken of with such an addition of honour to his character, that a simple life of honesty, though in the highest degree, seldom attains to.

To fall, is common to all mankind; to fall and rise is a particular that few men arrive to; but to fall into the very dirt of scandal and reproach, and rise with reputation; to fall with infamy, and rise with applause; to fall detested, and rise caressed and embraced by all mankind; this, I think, is a kind of "peculiar" to the tradesman, nay, to the unhappy, un- 25 fortunate tradesman, who, by this one turn of his affairs, is lifted out of the mire into a station of life infinitely superior to the best condition he was ever in before.

It is observable, that it is not so easy to recover the ruined

fortunes of a tradesman in other nations as it is in this; which I believe, is owing to the great flux of business, which is certainly greater in England than in any other nation in Europe, or in the whole world. . . .

- 5 Upon the whole, the English tradesman, though unfortunate, is a kind of phoenix, who rises out of his own ashes, and, if he is prudent, makes the ruin of his fortunes a firm foundation to build his recovery upon; and I know no man that sinks with greater hope, and rises again with greater advantage, than he.

DANIEL DEFOE.

ENGLISH COMMERCE

- 10 *Our merchants are princes*, greater and richer, and more powerful than some sovereign princes; and in a word, as is said of *Tyre*, we have *made the kings of the earth rich with our merchandise*, that is, with our trade.

If usefulness gives an addition to the character, either of
 15 men or things, as without doubt it does; trading-men will have the preference in almost all the disputes you can bring: There is not a nation in the known world, but have tasted the benefit, and owe their prosperity to the useful improvements of commerce: Even the self-vain gentry, that would decry trade
 20 as a universal mechanism, are they not every where depending upon it for their most necessary supplies? If they do not all *sell*, they are all forc'd to *buy*, and so are a kind of traders themselves, at least they recognize the usefulness of commerce, as what they are not able to live comfortable without it.

* * * * *

- 25 In a word, useful trade supports the gentleman; and without these mechanicks he could not dispose the produce of his estate, or make any rent of his land; and rather than not dispose of it, such is his necessity, that we see he will stoop to buy and sell for himself, and trade and deal like a meer mechanick.

* * * * *

The rising tradesman swells into the gentry, and the declining gentry sink into trade. A merchant, or perhaps a man of a meaner employ thrives by his honest industry, frugality, and a long series of diligent application to business, and being grown immensely rich, he marries his daughters to gentlemen of the first quality, perhaps a coronet; then he leaves the bulk of his estate to his heir, and he gets into the rank of the peerage; does the next age make any scruple of their blood, being thus mix'd with the ancient race?

* * * * *

On the other hand, the declining gentry, in the ebb of their fortunes, frequently push their sons into trade, and they again, by their application, often restore the fortunes of their families: Thus tradesmen become gentlemen, by gentlemen becoming tradesmen.

* * * * *

Even *Solomon* had wanted gold to adorn the Temple, unless he had been supply'd by miracles; if he had not turn'd merchant-adventurer, and sent his fleets to fetch it from the *East Indies*, that is to say, from *Achin*, on the Island of *Sumatra*, which is supposed to be the *Ophir* which his factors procur'd it at.

20

So effectually has trade rais'd the wealth of the world, that 'tis remarkable, and worth the most curious observation, that throughout the known world, nations, and kingdoms, and governments are rich or poor, as they have, or have not, a share of the whole commerce of the world, or more or less, some concern in it.

* * * * *

It appears by innumerable examples, that trade is the life of the world's prosperity, and all the wealth that has been extraordinary, whether of nations or cities, has been raised by it.

The nature of the thing indeed implies it; as the industry of mankind is set on work, their hopes and views are rais'd, and

their ambition fir'd: The view and prospect of gain inspires the world with the keenest vigor, puts new life into their souls; and when they see the success and prosperity of trading nations, it rouses them up to the like application.

5 Let us view the differing face of the nations, (and of the people who inhabit them) where they have no trade; how miserable is the scene of life? The countries look desolate, the people sad and dejected, poor and disconsolate, heavy and indolent; not for want of will to labour, but for want of some-
 10 thing to labour profitably at; the rich are slothful, because they are rich and proud, the poor, because they are poor and despair; for it will ever be true

That poverty makes sloth, and sloth makes poor.

* * * * *

Now as I said before, that the nations who want trade look
 15 dejected and sad, so, on the contrary, let the curious traveller observe, as he passes thro' the world, the trading manufacturing nations have a quite different aspect; their labour, however hard and heavy, is perform'd chearfully; a general sprightliness and vigour appears among them; their countenances are blith,
 20 and they are merrier at their labour, than others are at their play; their hearts are warm, as their hands are quick; they are all spirit and life, and it may be seen in their faces; or which is more, it is seen in their labour; as they live better than the poor of the same class in other countries, so they work
 25 harder: And here the same *antithesis* is observable as before, tho' in its contrary extreme; for as I said there, that poverty makes sloth, and sloth makes poor: So here,

Labour makes gain, and gain gives strength to labour.

As they labour harder, so they get more for their work than
 30 other nations, and this gives them spirit for their labour. And this is the immediate effect of trade, for the poor of the trading and manufacturing countries are employ'd on better terms, and

have better wages for their work, than the poor of those countries where there is less trade.

* * * * *

Trade invigorates the world, gives employment to the people, raises pay for their labour, and encreases that pay as their labour encreases, and as their performance excels; and it appears that what is said of *England* is no compliment to our own country, but a real, historical truth; for that 'tis undeniable, that the labour of the poor is no where rated so high as in *England*: There is no nation in the world where the poor have equal wages for their work as in *England*, in proportion to the rate of money, and to the rate of provisions.

* * * * *

I could carry this on thro' many particulars, and it would lead me into some very useful speculations, but they would be remote from my purpose; I bring it back therefore to the single point which I am upon; namely, the great advantage of commerce to the world, and to particular nations.

When we had no trade, we had no ships, no populous cities, no numbers of people, no wealth compar'd to what we see now; provisions bore no price, lands yielded no rent; and why? The reason is plain and short; 'tis sum'd up in a word, labour brought in *no wages*.

* * * * *

Before the people fell into trade, what was the case as to wealth? You see how it stood with the people; but what was the case of the trade.

1. We had no manufacture: we had wool indeed, and tin, and lead, those were funds, and brought in some substance; but who had it? Truly, the church and the gentry; the religious houses and the barons had the lands and the sheep, and consequently the wool: And we find that in King *Edward III's* time, the clergy and the religious houses gave the king a fifth part of all their wool for carrying on his wars against

France: This wool was sent abroad to the *Flemings*, and this money was the wealth of the nation.

2. This money went all abroad again generally speaking, for those ruinous wars, which for many ages the Kings of *England* carried on, sometimes in *France*, sometimes in the *Holy Land*, sometimes in *Flanders*, sometimes in *Brittany*, and the like in other places; so that still the people were impoverish'd, I mean the gentry and clergy; for this wealth was theirs, and they paid all the taxes: As for the labouring poor, they scarcely
10 knew what money was.

3. As to trade, it was carry'd on by the *Esterlings*; that is to say, the *Hans Towns*, and by the *Flemings*; and they carry'd away your wool, lead, tin, and whatever else you had, and supply'd you again with cloths, spice, (wine there was none,
15 or but little to be had) and in a word, with hemp, flax, pitch, tar, iron and whatever else was to be had from abroad; and these run away with all the little wealth which the king and the wars left among you; they brought you ships, they coin'd your money, and they in short grew rich by you, and you
20 look'd on and starv'd.

At last; by the prudence of King *Henry VII.* you fell to trade among yourselves; and gradually getting ground of the world, you made yourselves masters of your own manufactures, about the middle of Queen *Elizabeth's* reign.

* * * * *

25 I might enlarge here upon the differing effects of luxury and frugality, which became more than ordinarily visible upon this change of affairs; namely, that as the frugal manufacturers, encourag'd by their success, doubled their industry and good husbandry, they lay'd up money, and grew rich; and the
30 luxurious and purse proud gentry, tickl'd with the happy encrease of their revenues, and the rising value of their rents, grew vain, gay, luxurious and expensive: So the first encreas'd daily, and the latter, with all their new encreas'd and advanc'd

revenues, yet grew poor and necessitous till the former began to buy them out; and have so bought them out, that, whereas in those days, the lands were all in the hands of the *barons*; that is to say, the nobility, and even the knights and esquires who had lands, and were call'd the gentry, held them by servile tenures, as above: Now we see the nobility and the ancient gentry have almost every where sold their estates, and the commonalty and tradesmen have bought them: So that now the gentry are richer than the nobility, and the tradesmen are richer than them all. 10

I have given this sketch of the growing wealth of the world by trade, as in *England*; that is, I have placed the scene as in *England*, because being talking to the *English* nation, it will be understood with the more ease. But the subject is general, and the thing is not of private interpretation: It will hold in its 15 degree, in all the trading nations of *Europe*, as well as here; tho' perhaps in none more eminently, the trade here having made so visible a change in the face of the nation, and in the circumstances of the people, that the like is not to be shewn of any other nation, in so very remarkable a degree; so that if I 20 had been writing in any other country or language, I should certainly have singled out *England* for an example.

* * * * *

Trade is the foundation of wealth, and wealth of power: In former days the poverty of the northern nations added to their multitude, made them formidable; as the people en- 25 creas'd, the country not being able to maintain them, the old ones drove the young ones out, as bees cast their swarms, to seek place to dwell in, and by the force of their arms, to make room for themselves in warmer climates, and move in a more fruitful soil. 30

* * * * *

Seeing trade then is the fund of wealth and power, we cannot wonder that we see the wisest princes and states anxious and

concerned for the encrease of the commerce and trade of their subjects, and of the growth of the country ; anxious to propagate the sale of such goods as are the manufacture of their own subjects, and that employs their own people ; especially, of
5 such as keep the money of their dominions at home, and on the contrary, for prohibiting the importation from abroad, of such things as are the product of other countries, and of the labour of other people, as which carry money back in return, and not merchandize in exchange.

10 Nor can we wonder that we see such princes and states endeavouring to set up such manufactures in their own countries, which they see are successfully and profitably carried on by their neighbours, and to endeavour to procure the materials proper for setting up those manufactures by all just and possible
15 methods from other countries.

DANIEL DEFOE.

TRUE BENEFITS OF COMMERCE

The anonymous tract from which the following extract was taken was a London publication of 1788. Its full title was *New and Old Principles of Trade Compared, or a Treatise on the Principles of Trade Between Nations*. To understand this title we need to compare the ("old") mercantilist theory of foreign trade with the ("new") theory of Adam Smith's *Wealth of Nations* (published 1776). Smith set forth the revolutionary doctrine that in foreign trade both parties to the transaction might be the gainers. The following extract states the Smith point of view in succinct form. This tract was included by J. R. McCulloch in his collection of *Scarce and Valuable Tracts on Commerce*, published in London in 1859. Of the tract McCulloch said, "The comparison is fairly made, and the superior advantageousness of the new principles is shown in a very satisfactory manner."

TOPICS FOR STUDY. — Show the superiority of Adam Smith's conception of foreign trade to the conception of the mercantilists. Explain international division of labor and show its advantages. (See selection on "Commerce," p. 80.)

COMMERCE BETWEEN NATIONS

By commerce, I presume, is meant, that mode of acquiring the property of our neighbours, which depends upon a voluntary interchange with them of supposed equivalents. Pursuant to this definition, the true theory of this interchange, I think, may be comprised in the following sentence: *Climates, soils, and circumstances, being differently distributed, and each con-*

tributing to man's accommodation, if every nation cultivates what is to itself easy or peculiar, all products will not only thus be most abundant, but, likewise, most various and most perfect; and, in order completely to diffuse them among industrious nations, nothing more seems requisite than the quicksighted interest of the trader, favored by facility of transport, by peace, and by commercial freedom.

I shall, for a moment, consider this as a self-evident proposition, in order to draw certain clear and natural corollaries from it, which seem to confirm its truth. The first of these corollaries is, that nations should seek to augment the *total* mass and value of their commodities, rather than attempt to rival each other in any *particular* articles; or, in other words, should consult more to improve their own circumstances than how to oppose their neighbours. A second inference, from this theory is, that statesmen should principally befriend commerce by cherishing the *means* of production; and endeavour to fertilize the soil of commerce, instead of regulating the species and the form of what it produces. A free trade, sooner or later, will unerringly direct the faculties of a country; and knowledge, joined to wise manners and customs, good morals, and public spirit, (if favored by easy communications, under the safeguard of fixed justice and religious liberty,) will, in general, sufficiently stimulate it to enterprise; particularly where the state provides for it those aids, which, though of general use, are not likely to be established by mere individuals. A third conclusion is, that the position, that nations flourish in proportion as their exports are many and their imports are few, is inconsistent with the institution of commerce; commerce not only being meant to procure us enjoyments, but naturally consisting in that complete interchange of commodities which is thus objected to. A fourth deduction from the above fundamental principle is, that if commerce implies exchange, an attempt to open or to seize fugitive channels for commerce

by the aid of expensive wars, before industry is ripe on *both sides* with articles to be exchanged through the medium in question, is a measure that is premature and improvident; and that must often be the parent of useless strife. In the fifth place, though industry is best employed upon home objects, yet it seems wisdom of a partial nature to force *one* set of subjects in a state to give much of their property to another set, in return for little, by allowing them to buy and to sell only between each other; particularly as the export of what is *superabundant* in one country, in order to be exchanged for what is superabundant in another, must produce a *double* gain to the public, (to wit, in the sale and in the purchase.) Sixthly, the dismay of certain patriot minds, lest other countries should prosper besides their own, is a proof that the competition of passions, in trade, is far more fatal than the competition of commodities; facts discovering that productions both of nature and of art always vary sufficiently in every nation to promise advantageous exchanges; and, whenever the mart for these exchanges widens, the accommodation to follow from it to each nation ought to increase in proportion. A seventh and concluding hint is, that, distorted as is the actual state of our commerce in consequence of impolitic laws, domestic and foreign, it is never too late for us to attempt a gradual and prudent return to common sense; for, notwithstanding individual traders may profit by a continuance in the present errors, yet a persistence in monopoly-systems must necessarily injure the class of *traders themselves at large*, since nothing can be more clear, as a general maxim, than that traders must flourish with trade.

Such seems to be the *theory* of commerce, viewed in a general light, and abstracted from the interference of any particular set of circumstances; and such seem to be the *inferences* fairly arising out of this theory.

* * * * *

Our immediate fore-fathers therefore have been unhappily self-deluded respecting trade as well as respecting other particulars: and state-counsels (usually alas without system!) in this case going upon wrong systems, were obstinate and vindictive in the usual proportions. But to apply a fine expression here, "We have lived upon the credit of those times too long." Our predecessors by their immense exertions have wrought indeed some benefit for their posterity, though comparatively but little, and that little inferior in kind and alloyed with
10 serious evil. Right in attributing riches to industry, they were nevertheless wrong in fostering industry by force. Properly awake to their own interests, they were to blame to expect that other nations would be provoked, and yet remain asleep to theirs. Instead of attempting what was serviceable and within
15 their reach, they sought chiefly what was novel and artificial. And their policy, which was in itself adverse to internal prosperity, became still more ruinous by the intervention of rivals; for when their administration was at any time supine, contraband undermined their unnatural system; and if over-active,
20 this system generated foreign contests. Thus their love of commerce stifled commerce, as their love of lucre always betrayed them into profuse expences: and had it not been for vigorous principles of a totally different complexion, conspiring to arrest or repair these mischiefs, it is difficult to say to what
25 excesses they would not have extended. In short, to interdict beneficial purchases and sales to subjects; to excite similar interdictions on the parts of foreigners; to keep up a chargeable apparatus for enforcing these purposes; and to go to war for these preposterous objects; bespeaks defects in our system of
30 such a *magnitude*, that we may demonstrate the error of the principle from the nature of these results.

From J. R. McCulloch,
Tracts on Commerce.

JOHN RUSKIN

(1819-1900)

As art critic, interpreter of life, man of letters, and social reformer, John Ruskin was many-sided. His early education was given him by his parents, both of whom were interested in art and literature. Ruskin bore testimony to his mother's practice of requiring him to read regularly from the Bible, and to commit parts of it to memory. To this practice he attributed his literary style.

Ruskin's father was a prosperous wine merchant who accumulated a large fortune. John was taken by his father on extensive business trips, and in this way he visited the principal art centers of Europe. The boy was precocious, writing for publication before he was out of his teens. Ruskin entered Oxford University, where he was a brilliant, but somewhat erratic, student, working in various fields. He was compelled to discontinue his university course on account of ill health, but later he returned for special studies and was given the B.A. degree in 1842 and the M.A. in 1843. Ruskin wrote extensively in art criticism, his best-known books being *Modern Painters*, *The Seven Lamps of Architecture*, and *The Stones of Venice*. His art work, however, led him into the study of social welfare, and he wrote and lectured on social conditions in contemporary England. His chief literary-social works were *Sesame and Lilies* (1864), *The Ethics of the Dust* (1865), and *The Crown of Wild Olive* (1866).

Ruskin was led to the study of political economy through his desire to be practical. In 1857 he gave two lectures on "The Political Economy of Art." He wanted to know how to elevate

the general taste and to educate the working people and the middle classes in England. To this end he entered the field of economics as an author and lecturer, his action being termed by a biographer, "The Protest in Economics." Ruskin held that the orthodox political economy was not an absolute science, that it maintained the relation to true economy that alchemy maintained to chemistry, that it was a pseudo-science which needed to be reconstructed; he also questioned whether political economy as then understood was properly named; to him the appropriate designation was "commercial economy."

Four essays of Ruskin's dealing with what he called the first principles of political economy appeared in the *Cornhill Magazine* in 1860. These were published in book form in 1862 under the title *Unto This Last*. (See St. Matthew's Gospel 20:14.) The following selection on "The Function and Duty of a Merchant" is from *Unto This Last*. Ruskin continued his study of economics, producing another set of essays in 1862-1863, three of which appeared in *Fraser's Magazine*. Publication of these was suspended and the articles laid aside until 1872, when they were brought out as a book under the title *Munera Pulveris*. In the preface to this book, written near the close of 1871, Ruskin said, "The following pages contain, I believe, the first accurate analysis of the laws of political economy which has been published in England." The selection on "Commerce" which follows is an abridgment of chapter IV of *Munera Pulveris*.

Ruskin contended that the government should not be satisfied with the results of *laissez faire*, but should seek to promote every agency which would serve the highest good of the state and would contribute to a better condition in the world at large. The last ten years in the active life of Ruskin (1870-1880) were given to lecturing and writing extensively in opposition to what he thought was the materialism, low ideals, love of gain, baseness of public taste, and indifference to education

and the higher life in the England of his day. Through education in schools, and in the communities in a broader way, Ruskin hoped to bring about a better condition than he found. Ruskin did little effective work after 1880, and in the later years of his life he was quite incapacitated.

SUGGESTION FOR STUDY. — Write on the necessity for commerce and for fair dealing in commerce, basing the account on the following selection. Contrast the *laissez faire* policy with Ruskin's conception of the functions of a government. Do the history of the last fifty years and present tendencies show that Ruskin or the classical economists were more nearly right as to the true functions of a government?

THE FUNCTION AND DUTY OF A MERCHANT

The fact is, that people never have had clearly explained to them the true functions of a merchant with respect to other people. I should like the reader to be very clear about this.

Five great intellectual professions, relating to daily necessities of life, have hitherto existed — three exist necessarily, in every civilized nation :

The Soldier's profession is to *defend* it.

The Pastor's, to *teach* it.

The Physician's, to *keep it in health*.

The Lawyer's, to *enforce justice* in it.

10

The Merchant's, to *provide* for it.

And the duty of all these men is, on due occasion, to *die* for it.

"On due occasion," namely : —

The Soldier, rather than leave his post in battle.

The Physician, rather than leave his post in plague.

15

The Pastor, rather than teach Falsehood.

The Lawyer, rather than countenance Injustice.

The Merchant — What is *his* "due occasion" of death?

It is the main question for the merchant, as for all of us. For, truly, the man who does not know when to die, does not know how to live.

20

Observe, the merchant's function (or manufacturer's, for in the broad sense in which it is here used the word must be understood to include both) is to provide for the nation. It is no more his function to get profit for himself out of that provision 5 than it is a clergyman's function to get his stipend. The stipend is a due and necessary adjunct, but not the object, of his life, if he be a true clergyman, any more than his fee (or *honorarium*) is the object of life to a true physician. Neither is his fee the object of life to a true merchant. All three, if true men, have 10 a work to be done irrespective of fee — to be done even at any cost, or for quite the contrary of fee; the pastor's function being to teach, the physician's to heal, and the merchant's, as I have said, to provide. That is to say, he has to understand to their very root the qualities of the thing he deals in, and the 15 means of obtaining or producing it; and he has to apply all his sagacity and energy to the producing or obtaining it in perfect state, and distributing it at the cheapest possible price where it is most needed.

And because the production or obtaining of any commodity 20 involves necessarily the agency of many lives and hands, the merchant becomes in the course of his business the master and governor of large masses of men in a more direct, though less confessed way, than a military officer or pastor; so that on him falls, in great part, the responsibility for the kind of life 25 they lead: and it becomes his duty, not only to be always considering how to produce what he sells in the purest and cheapest forms, but how to make the various employments involved in the production, or transference of it, most beneficial to the men employed.

30 And as into these two functions, requiring for their right exercise the highest intelligence, as well as patience, kindness, and tact, the merchant is bound to put all his energy, so for their just discharge he is bound, as soldier or physician is bound, to give up, if need be, his life, in such way as may be demanded

of him. Two main points he has in his providing function to maintain: first, his engagements (faithfulness to engagements being the real root of all possibilities in commerce); and, secondly, the perfectness and purity of the thing provided; so that, rather than fail in any engagement, or consent to any deterioration, adulteration, or unjust and exorbitant price of that which he provides, he is bound to meet fearlessly any form of distress, poverty, or labour, which may, through maintenance of these points, come upon him.

Again: in his office as governor of the men employed by him, ¹⁰ the merchant or manufacturer is invested with a distinctly paternal authority and responsibility. In most cases, a youth entering a commercial establishment is withdrawn altogether from home influence; his master must become his father, else he has, for practical and constant help, no father at hand: ¹⁵ in all cases the master's authority, together with the general tone and atmosphere of his business, and the character of the men with whom the youth is compelled in the course of it to associate, have more immediate and pressing weight than the home influence, and will usually neutralize it either for good or ²⁰ evil; so that the only means which the master has of doing justice to the men employed by him is to ask himself sternly whether he is dealing with such subordinate as he would with his own son, if compelled by circumstances to take such a position.

Supposing the captain of a frigate saw it right, or were by ²⁵ any chance obliged, to place his own son in the position of a common sailor; as he would then treat his son, he is bound always to treat every one of the men under him. So, also, supposing the master of a manufactory saw it right, or were by any chance obliged, to place his own son in the position of an ³⁰ ordinary workman; as he would then treat his son, he is bound always to treat every one of his men. This is the only effective, true, or practical Rule which can be given on this point of political economy.

And as the captain of a ship is bound to be the last man to leave his ship in case of wreck, and to share his last crust with the sailors in case of famine, so the manufacturer, in any commercial crisis or distress, is bound to take the suffering of it with his men, and even to take more of it for himself than he allows his men to feel; as a father would in a famine, shipwreck, or battle, sacrifice himself for his son.

All which sounds very strange; the only real strangeness in the matter being, nevertheless, that it should so sound. For all this is true, and that not partially nor theoretically, but everlastingly and practically: all other doctrine than this respecting matters political being false in premises, absurd in deduction, and impossible in practice, consistently with any progressive state of national life; all the life which we now possess as a nation showing itself in the resolute denial and scorn, by a few strong minds and faithful hearts, of the economic principles taught to our multitudes, which principles, so far as accepted, lead straight to national destruction.

JOHN RUSKIN.

COMMERCE

As currency conveys right of choice out of many things in exchange for one, so Commerce is the agency by which the power of choice is obtained; so that countries producing only timber can obtain for their timber, silk, and gold; or, naturally producing only jewels and frankincense, can obtain for them cattle and corn. In this function, commerce is of more importance to a country in proportion to the limitations of its products, and the restlessness of its fancy;—generally of greater importance towards Northern latitudes.

Commerce is necessary, however, not only to exchange local products, but local skill. Labour requiring the agency of fire can only be given abundantly in cold countries; labour requiring suppleness of body and sensitiveness of touch, only in warm

ones; labour involving accurate vivacity of thought only in temperate ones; while peculiar imaginative actions are produced by extremes of heat and cold, and of light and darkness. The production of great art is limited to climates warm enough to admit of repose in the open air, and cool enough to render such repose delightful. Minor variations in modes of skill distinguish every locality. The labour which at any place is easiest, is in that place cheapest; and it becomes often desirable that products raised in one country should be wrought in another. Hence have arisen discussions on "International values" which will be one day remembered as highly curious exercises of the human mind. For it will be discovered, in due course of tide and time, that international value is regulated just as inter-provincial or inter-parishional value is. Coals and hops are exchanged between Northumberland and Kent on absolutely the same principles as iron and wine between Lancashire and Spain. The greater breadth of an arm of the sea increases the cost, but does not modify the principle of exchange; and a bargain written in two languages will have no other economical results than a bargain written in one. The distances of nations are measured, not by seas, but by ignorances; and their divisions determined, not by dialects, but by enmities.

Of course, a system of international values may always be constructed if we assume a relation of moral law to physical geography; as, for instance, that it is right to cheat or rob across a river, though not across a road; or across a sea, though not across a river, &c.; — again, a system of such values may be constructed by assuming similar relations of taxation to physical geography; as, for instance, that an article should be taxed in crossing a river, but not in crossing a road; or in being carried fifty miles, but not in being carried five, &c.; such positions are indeed not easily maintained when once put in logical form; but *one* law of international value is maintainable in any form: namely, that the farther your neighbour lives from you, and the

less he understands you, *the more you are bound to be true in your dealings with him*; because your power over him is greater in proportion to his ignorance, and his remedy more difficult in proportion to his distance.

5 I have just said the breadth of sea increases the cost of exchange. Now note that exchange, or commerce, *in itself*, is always costly; the sum of the value of the goods being diminished by the cost of their conveyance, and by the maintenance of the persons employed in it; so that it is only when there is
10 advantage to both producers (in getting the one thing for the other) greater than the loss in conveyance, that the exchange is expedient. And it can only be justly conducted when the porters kept by the producers (commonly called merchants) expect *mere* pay, and not profit. For in just commerce there
15 are but three parties — the two persons or societies exchanging, and the agent or agents of exchange; the value of the things to be exchanged is known by both the exchangers, and each receives equal value, neither gaining nor losing (for whatever one gains the other loses). The intermediate agent is paid a known
20 per-centage by both, partly for labour in conveyance, partly for care, knowledge, and risk; every attempt at concealment of the amount of the pay indicates either effort on the part of the agent to obtain unjust profit, or effort on the part of the exchangers to refuse him just pay. But for the most part it is
25 the first, namely, the effort on the part of the merchant to obtain larger profit (so-called) by buying cheap and selling dear. Some part, indeed, of this larger gain is deserved, and might be openly demanded, because it is the reward of the merchant's knowledge, and foresight of probable necessity;
30 but the greater part of such gain is unjust; and unjust in this most fatal way, that it depends, first, on keeping the exchangers ignorant of the exchange value of the articles; and, secondly, on taking advantage of the buyer's need and the seller's poverty. It is, therefore, one of the essential, and quite the most fatal,

forms of usury; for usury means merely taking an exorbitant sum for the use of anything; and it is no matter whether the exorbitance is on loan or exchange, on rent or on price — the essence of the usury being that it is obtained by advantage of opportunity or necessity, and not as due reward for labour. All the great thinkers, therefore, have held it to be unnatural and impious, in so far as it feeds on the distress of others, or their folly. Nevertheless, attempts to repress it by law must for ever be ineffective; though Plato, Bacon, and the First Napoleon — all three of them men who knew somewhat more of humanity than the “British merchant” usually does — tried their hands at it, and have left some (probably) good moderate forms of law. . . .

This inhumanity of mercenary commerce is the more notable because it is a fulfilment of the law that the corruption of the best is the worst. For as, taking the body natural for symbol of the body politic, the governing and forming powers may be likened to the brain, and the labouring to the limbs, the mercantile, presiding over circulation and communication of things in changed utilities, is symbolized by the heart; and, if that hardens, all is lost. And this is the ultimate lesson which the leader of English intellect meant for us, (a lesson, indeed, not all his own, but part of the old wisdom of humanity), in the tale of the *Merchant of Venice*; in which the true and incorrupt merchant, — *kind and free, beyond every other Shakespearian conception of men*, — is opposed to the corrupted merchant, or usurer; the lesson being deepened by the expression of the strange hatred which the corrupted merchant bears to the pure one, mixed with intense scorn, —

“This is the fool that lent out money gratis; look to him, jailer,” (as to lunatic no less than criminal) the enmity, observe, having its symbolism literally carried out by being aimed straight at the heart, and finally foiled by a literal appeal to the great moral law that flesh and blood cannot be weighed,

enforced by "Portia" ("Portion"), the type of divine Fortune, found, not in gold, nor in silver, but in lead, that is to say, in endurance and patience, not in splendour; and finally taught by her lips also, declaring, instead of the law and quality of "merces,"
 5 the greater law and quality of mercy, which is not strained, but drops as the rain, blessing him that gives and him that takes. And observe that this "mercy" is not the mean "Misericordia" but the mighty "Gratia," answered by Gratitude, (observe Shylock's learning on the, to him detestable, word, *gratis*); that is
 10 to say, it is the gracious or loving, instead of the strained, or competing manner, of doing things, answered, not only with "merces" or pay, but with "merci" or thanks. And this is indeed the meaning of the great benediction "Grace, mercy, and peace," for there can be no peace without grace, (not even
 15 by help of rifled cannon), nor even without triplicity of graciousness, for the Greeks, who began but with one Grace, had to open their scheme into three before they had done. . . .

* * * * *

While I have traced the finer and higher laws of this matter for those whom they concern, I have also to note the material
 20 law — vulgarly expressed in the proverb, "Honesty is the best policy." That proverb is indeed wholly inapplicable to matters of private interest. It is not true that honesty, as far as material gain is concerned, profits individuals. A clever and cruel knave will in a mixed society always be richer than an honest
 25 person can be. But Honesty is the best "policy," if policy mean practice of State. For fraud gains nothing in a State. It only enables the knaves in it to live at the expense of honest people; while there is for every act of fraud, however small, a loss of wealth to the community. Whatever the fraudulent
 30 person gains, some other person loses, as fraud produces nothing; and there is, *besides*, the loss of the time and thought spent in accomplishing the fraud, and of the strength otherwise obtainable by mutual help (not to speak of the fevers of anxiety and

jealousy in the blood, which are a heavy physical loss. . . .) Practically, when the nation is deeply corrupt, cheat answers to cheat; every one is in turn imposed upon, and there is to the body politic the dead loss of the ingenuity, together with the incalculable mischief of the injury to each defrauded person, producing collateral effect unexpectedly. My neighbour sells me bad meat: I sell him in return flawed iron. We neither of us get one atom of pecuniary advantage on the whole transaction, but we both suffer unexpected inconvenience; my men get scurvy, and his cattle-truck runs off the rails.

10

JOHN RUSKIN.

SIR ARTHUR HELPS

Sir Arthur Helps was born near London in 1813. His father was an English merchant. Helps was educated at the famous Eton School and Trinity College, Cambridge, where he was distinguished for scholarship. Almost immediately after leaving college he entered public life and served for several years as private secretary to men in official positions. Helps discharged the duties of a secretary with fidelity and skill, and in 1860 he was made clerk to the Privy Council; he was in close association with Queen Victoria, and was highly regarded both by the Queen and the Prince Consort. Helps continued as clerk to the Privy Council until his death in 1875.

Sir Arthur Helps wrote extensively in the following fields of literary effort: the social essay, fiction, history, and biography. He thus showed great versatility in writing and found relief from the tedium of official life in his literary activities. Two of his early books were *Thoughts in the Cloister and the Crowd* (1835) and *Essays Written in the Intervals of Business* (1841); these, and his essays entitled *Friends in Council*, published at intervals from 1847 to 1859, and his *The Spanish Conquest in America* (1855-57-61), are his best known works. The two extracts which follow, from *Essays Written in the Intervals of Business*, are typical of Helps's directness of style and of the subject matter of his social essays.

SUGGESTION FOR STUDY. — Discuss the advantages and disadvantages of interviews as set forth in Sir Arthur Helps's essay on the subject.

ON THE EDUCATION OF A MAN OF BUSINESS

The essential qualities for a man of business are of a moral nature; these are to be cultivated first. He must learn betimes to love truth. That same love of truth will be found a potent charm to bear him safely through the world's entanglements — I mean safely in the most worldly sense. Besides, the love of 5 truth not only makes a man act with more simplicity, and therefore with less chance of error, but it conduces to the highest intellectual development. . . .

What has just been said of the love of truth applies also to other moral qualities. Thus, charity enlightens the under- 10 standing quite as much as it purifies the heart. And indeed knowledge is not more girt about with power than goodness is with wisdom.

The next thing in the training of one who is to become a man of business, will be for him to form principles; for without 15 these, when thrown on the sea of action, he will be without rudder and compass. They are the best results of study. Whether it is history, or political economy, or ethics, that he is studying, these principles are to be the reward of his labor. A principle resembles a law in the physical world; though it can 20 seldom have the same certainty, as the facts which it has to explain and embrace do not admit of being weighed or numbered with the same exactness as material things. The principles which our student adopts at first may be unsound, may be insufficient, but he must not neglect to form some; and must only 25 nourish a love of truth that will not allow him to hold to any, the moment that he finds them to be erroneous.

Much depends upon the temperament of a man of business. It should be hopeful, that it may bear him up against the faint-heartedness, the folly, the falsehood, and the numberless dis- 30 couragements which even a prosperous man will have to endure. It should also be calm; for else he may be driven wild by any

great pressure of business, and lose his time, and his head, in rushing from one unfinished thing to begin something else. Now this wished-for conjunction of the calm and the hopeful is very rare. It is, however, in every man's power to study well his own
5 temperament, and to provide against the defects in it.

A habit of thinking for himself is one which may be acquired by the solitary student. But the habit of deciding for himself, so indispensable to a man of business, is not to be gained by study. Decision is a thing that cannot be fully exercised until
10 it is actually wanted. You cannot play at deciding. You must have realities to deal with.

It is true that the formation of principles, which has been spoken of before, requires decision; but it is of that kind which depends upon deliberate judgment; whereas the decision which
15 is wanted in the world's business must ever be within call, and does not judge so much as it foresees and chooses. This kind of decision is to be found in those who have been thrown early on their own resources, or who have been brought up in great freedom.

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20 We cannot enter here into a description of the technical studies for a man in business; but I may point out that there are works which soften the transition from the schools to the world, and which are particularly needed in a system of education like our own, consisting of studies for the most part remote
25 from real life. These works are such as tend to give the student that interest in the common things about him, which he has scarcely ever been called upon to feel. They show how imagination and philosophy can be woven into practical wisdom. Such are the writings of Bacon. His lucid order, his grasp of
30 the subject, the comprehensiveness of his views, his knowledge of mankind, the greatest perhaps that has ever been distinctly given out by an uninspired man, the practical nature of his purposes, and his respect for any thing of human interest,

render Bacon's works unrivalled in their fitness to form the best men for the conduct of the highest affairs.

It is not, however, so much the thing studied, as the manner of studying it. Our student is not intended to become a learned man, but a man of business; not a "full man," but "a ready man." He must be taught to arrange and express what he knows. For this purpose let him employ himself in making digests, arranging and classifying materials, writing narratives, and in deciding upon conflicting evidence. All these exercises require method. He must expect that his early attempts will ¹⁰ be clumsy; he begins, perhaps, by dividing his subject in any way that occurs to him, with no other view than that of treating separate portions of it separately; he does not perceive, at first, what things are of one kind, and what of another, and what should be the logical order of their following. But from ¹⁵ such rude beginnings, method is developed; and there is hardly any degree of toil for which he would not be compensated by such a result. He will have a sure reward in the clearness of his own views, and in the facility of explaining them to others. People bring their attention to the man who gives them most ²⁰ profit for it; and this will be one who is a master of method.

Our student should begin soon to cultivate a fluency in writing; I do not mean a flow of words, but a habit of expressing his thoughts with accuracy, with brevity, and with readiness; which can only be acquired by practice early in life. You find ²⁵ persons who, from neglect in this part of their education, can express themselves briefly and accurately, but only after much care and labor. Again, you meet with others who cannot express themselves accurately, although they have method in their thoughts, and can write with readiness; but they have ³⁰ not been accustomed to look to the precise meaning of words; and such people are apt to fall into the common error of indulging in a great many words, as if it were from a sort of hope that some of them might be to the purpose.

In the style of a man of business, nothing is to be aimed at but plainness and precision. For instance, a close repetition of the same word for the same thing need not be avoided. The aversion to such repetitions may be carried too far in all kinds of writing. In literature, however, you are seldom brought to account for misleading people; but in business you may soon be called upon to pay the penalty for having shunned the word which would exactly have expressed your meaning.

I cannot conclude this essay better than by endeavoring to describe what sort of person a consummate man of business should be.

He should be able to fix his attention on details, and be ready to give every kind of argument a hearing. This will not encumber him, for he must have been practised beforehand in the exercise of his intellect, and be strong in principles. One man collects materials together, and there they remain, a shapeless heap; another, possessed of method, can arrange what he has collected; but such a man as I would describe, by the aid of principles, goes farther, and builds with his materials.

He should be courageous. The courage, however, required in civil affairs, is that which belongs rather to the commander than the common soldier. But any kind of courage is serviceable.

Besides a stout heart, he should have a patient temperament, and a vigorous but disciplined imagination; and then he will plan boldly and with large extent of view, execute calmly, and not be stretching out his hand for things not yet within his grasp. He will let opportunities grow before his eyes until they are ripe to be seized. He will think steadily over possible failure, in order to provide a remedy or a retreat. There will be the strength of repose about him.

He must have a deep sense of responsibility. He must believe in the power and vitality of truth, and in all he does or says, should be anxious to express as much truth as possible.

His feeling of responsibility and love of truth will almost inevitably endow him with diligence, accuracy, and discreteness — those commonplace requisites for a good man of business, without which all the rest may never come to be “translated into action.”

SIR ARTHUR HELPS.

5

INTERVIEWS

There is much that cannot be done without interviews. It would often require great labor, not only on your part, but also on the part of others whom you cannot command, to effect by means of writing what may easily be accomplished in a single interview. The pen may be a surer, but the tongue is a nicer ¹⁰ instrument. In talking, most men sooner or later show what is uppermost in their minds; and this gives a peculiar interest to verbal communications. Besides, there are looks, and tones, and gestures, which form a significant language of their own. In short, interviews may be made very useful, and are, in general, ¹⁵ somewhat hazardous things; but many people look upon them rather as the pastime of business than as a part of it requiring great discretion.

Interviews are perhaps of most value when they bring together several conflicting interests or opinions, each of which ²⁰ has thus an opportunity of ascertaining the amount and variety of opposition which it must expect, and so is worn into moderation. It would take a great deal of writing to effect this.

Interviews are to be resorted to when you wish to prevent the other party from pledging himself upon a matter which requires ²⁵ much explanation; where you see what will probably be his answer to your first proposition, and know that you have a good rejoinder, which you would wish him to hear before he commits himself by writing upon the subject. In cases of this kind, however, there is the similar danger of a man's talking himself ³⁰ into obstinacy before he has heard all that you have to say.

Interviews are very serviceable in those matters where you would at once be able to come to a decision, if you did but know the real inclination of the other parties concerned; and, in general, you should take care occasionally to see those with whom you are dealing, if the thing in question is likely to be much influenced by their individual peculiarities, and you require a knowledge of the men. Now this is the case with the greatest part of human affairs.

You frequently want verbal communication, in order to encourage the timid, to settle the undecided, and to bring on some definite stage in the proceedings.

The above are instances in which interviews are to be sought for on their own account; but they are sometimes necessary, merely because people will not be satisfied without them. There are persons who can hardly believe that their arguments have been attended to, until they have had verbal evidence of the fact. They think that they could easily answer all your objections, and that they should certainly succeed in persuading you, if they had an opportunity of discussing the matter orally; and it may be of importance to remove this delusion by an interview.

On the other hand, interviews are to be avoided, when you have reasons which determine your mind, but which you cannot give to the other party. If you do accede to an interview, you are almost certain to be tempted into giving some reasons; and these, not being the strong ones, will very likely admit of a fair answer; and so, after much shuffling, you will be obliged to resort to an appearance of mere wilfulness at last.

You should also be averse to transacting business verbally with very eager, sanguine persons, unless you feel that you have sufficient force and readiness for it. There are people who do not understand any dissent or opposition on your part, unless it is made very manifest. They are fully prepossessed by their own views, and they go on talking as if you agreed with them. Perhaps you feel a delicacy in interrupting them, and unde-

ceiving them at once. The time for doing so passes by; and ever afterwards they quote you as an authority for all their folly. Or it ends by your going away pledged to a course of conduct which is any thing but what you approve.

But perhaps there are no interviews less to be sought after than those in which you have to appear in connection with one or two other parties who have exactly the same interest in the matter as your own, and must be supposed to speak your sentiments, but with whom you have had little or no previous communication, or whose judgment you find that you cannot rely upon. In such a case you are continually in danger of being compromised by the indiscretion of any one of your associates. For you do not like to disown one of your own side before the adverse party; or you are afraid of taking all the odium of opposition on yourself. You may perhaps be quite certain that your indiscreet ally would be as anxious as yourself to recall his words, if he could perceive their consequences; but these are things which you cannot explain to him in that company.

The men who profit least by interviews are often those who are most inclined to resort to them. They are irresolute persons, who wish to avoid pledging themselves to any thing, and so they choose an interview as the safest course which occurs to them. Besides, it looks like progress, and makes them, as they say, see their way. Such persons, however, are very soon entangled in their own words, or they are oppressed by the earnest opinions of the people they meet. For to conduct an interview in the manner which they intend, would require them to have at command that courage and decision which they never attain, without a long and miserly weighing of consequences.

Indolent persons are very apt to resort to interviews; for it saves them the trouble of thinking steadily, and of expressing themselves with precision, which they are called upon to do if they come to write about the subject. Now they certainly may learn a great deal in a short time, and with very little

trouble, by means of an interview; but if they have to take up the position of an antagonist, of a judge, or indeed any but that of a learner, then it is very unsafe to indulge in an interview, without having prepared themselves for it. To conduct an
5 interview successfully, requires not only information and force of character, but also a certain intellectual readiness. People are so apt to think that there are but two ways in which a thing can terminate. They are ignorant of the number of combinations which even a few circumstances will admit of. And
10 perhaps a proposal is made which they are totally unprepared for, and which they cannot deal with, from being unable to apprehend with sufficient quickness its main drift and consequences.

* * * * *

The best precaution is to state in writing, at the conclusion
15 of the interview, the substance of what one apprehends to have been said, and of what he intends to do. This would require great readiness and the most earnest attention; but, in the end, it would save very much trouble and misapprehension. . . . It would not only be good in itself, but its influence would be felt
20 throughout the interview; and people would come prepared, and would speak with precision, when there was an immediate prospect of their statements being recorded.

SIR ARTHUR HELPS.

WALTER BAGEHOT

Walter Bagehot was born in Langport, England, in 1826, and died in the same place in 1877. His father was a ship-owner and banker. Bagehot entered University College, London, in 1842, and immediately took rank as a scholar in mathematics, law, moral philosophy, and political economy. He received the B.A. degree in 1846 and the M.A. in 1848. On completing his university course Bagehot studied law and was admitted to the bar, but decided to enter business with his father. Previous to this, however, he continued his studies in Paris. In connection with his business Bagehot found opportunity to contribute to the reviews of the time. His essays immediately commanded attention by their force of thought and attractiveness of style; as he continued to write, his essays and books attracted an increasingly wider public, and he won a place as a man of letters.

Bagehot produced three principal books. *The English Constitution* (1867) is a classic on the British government, and has enjoyed popularity both in England and America. The second of his books was *Physics and Politics* (1869), from which the selection "The Age of Discussion" is taken. *Lombard Street*, the third of his books, was published in 1873. In addition to these major works Bagehot wrote numerous reviews and sketches on literary, biographical, political, and economic themes. The second of the selections which follows is from one of his minor posthumous works entitled *Economic Studies*. By profession Bagehot was a journalist; during the last seventeen years of his life he edited the London *Economist*, then the world's foremost journal in its field.

Bagehot's insight, his clear and cold judgment, and his capacity to see both sides of a question made him of value as an adviser, and his counsel was sought by the representatives of both political parties in England. Bagehot characterized himself as "between sizes in politics"; Woodrow Wilson, in his account of Bagehot as "A Literary Politician," described him as a man who had "the genius to see deep into affairs, and the discretion to keep out of them."

Of Bagehot's place as a man of letters his best interpreter in America has said, "Occasionally a man is born into the world whose mission it evidently is to clarify the thought of his generation and to vivify it; to give it speed where it is slow, vision where it is blind, balance where it is out of poise, saving humor where it is dry, — and such a man was Walter Bagehot."¹ An English critic credited Bagehot with "business imagination." To him political economy was something vastly different from the "science of buying and selling." Woodrow Wilson contrasts him with Carlyle, who called political economy "the dismal science," and he finds in Bagehot the capacity to see deeper than Carlyle saw, and to be less irritated by surface indications. Viscount Morley has lately characterized Bagehot as a conspicuous example of the union of admirable composition with close attention to practical affairs. *Lombard Street*, from which one of the following extracts is taken, is an exposition of the function of the Bank of England and an analysis of the English credit system. Bagehot's directness and clearness of style gave great popularity to his writings on abstruse subjects. He combined the critical with the expository style of writing. His descriptive treatment of the money market in *Lombard Street* is indicative of the picturesque quality of his writing, somewhat akin to the language of conversation; his own ideal of style was "to write like a human being." Augustine Birrell says of him that he wrote "like a gentleman." The

¹ Woodrow Wilson, *Mere Literature*, p. 75.

range and accuracy of Bagehot's knowledge made him happy in his comparisons, and his training in mathematics and logic gave a sureness of touch. Of his style Birrell further says, "He wrote about *Lombard Street* like a lover, about the *British Constitution* like a polished member of Parliament, about the gaiety of *Sir John Falstaff* like a humorist."

SUBJECTS FOR STUDY. — Consider Bagehot as "a literary politician" and compare his career with that of Woodrow Wilson. Discuss the following from Bagehot's *Lombard Street*: Most business men cannot write and most writers know nothing of business, therefore, most writings about business are either unreadable or untrue.

AGE OF DISCUSSION

Pascal said that most of the evils of life arose from "man's being unable to sit still in a room"; and though I do not go that length, it is certain that we should have been a far wiser race than we are if we had been readier to sit quiet, — we should have known much better the way in which it was best to act when we came to act. The rise of physical science, the first great body of practical truth provable to all men, exemplifies this in the plainest way: if it had not been for quiet people who sat still and studied the sections of the cone, if other quiet people had not sat still and studied the theory of infinitesimals, 10 or other quiet people had not sat still and worked out the doctrine of chances (the most "dreamy moonshine," as the purely practical mind would consider, of all human pursuits), if "idle stargazers" had not watched long and carefully the motions of the heavenly bodies, — our modern astronomy would have been 15 impossible, and without our astronomy "our ships, our colonies, our seamen," all which makes modern life modern life, could not have existed. Ages of sedentary, quiet, thinking people were required before that noisy existence began, and without those pale preliminary students it never could have been brought into 20 being. And nine-tenths of modern science is in this respect

the same: it is the produce of men whom their contemporaries thought dreamers, who were laughed at for caring for what did not concern them, who as the proverb went "walked into a well from looking at the stars," who were believed to be useless if any one could be such. And the conclusion is plain that if there had been more such people, if the world had not laughed at those there were, if rather it had encouraged them, there would have been a great accumulation of proved science ages before there was. It was the irritable activity, the "wish to be doing something," that prevented it, — most men inherited a nature too eager and too restless to be quiet and find out things: and even worse, with their idle clamor they "disturbed the brooding hen"; they would not let those be quiet who wished to be so, and out of whose calm thought much good might have come forth.

If we consider how much science has done and how much it is doing for mankind, and if the over-activity of men is proved to be the cause why science came so late into the world and is so small and scanty still, that will convince most people that our over-activity is a very great evil; but this is only part and perhaps not the greatest part of the harm that over-activity does. As I have said, it is inherited from times when life was simple, objects were plain, and quick action generally led to desirable ends: if A kills B before B kills A, then A survives and the human race is a race of A's. But the issues of life are plain no longer: to act rightly in modern society requires a great deal of previous study, a great deal of assimilated information, a great deal of sharpened imagination; and these prerequisites of sound action require much time, and I was going to say much "lying in the sun," a long period of "mere passiveness." Even the art of killing one another, which at first particularly trained men to be quick, now requires them to be slow: a hasty general is the worst of generals nowadays; the best is a sort of Von Moltke, who is passive if any man ever was passive, who is

“silent in seven languages,” who possesses more and better accumulated information as to the best way of killing people than any one who ever lived. This man plays a restrained and considerate game of chess with his enemy. I wish the art of benefiting men had kept pace with the art of destroying 5 them; for though war has become slow, philanthropy has remained hasty. The most melancholy of human reflections, perhaps, is that on the whole it is a question whether the benevolence of mankind does most good or harm. Great good, no doubt, philanthropy does, but then it also does great evil: it 10 augments so much vice, it multiplies so much suffering, it brings to life such great populations to suffer and to be vicious, that it is open to argument whether it be or be not an evil to the world; and this is entirely because excellent people fancy that they can do much by rapid action, that they will most benefit 15 the world when they most relieve their own feelings, that as soon as an evil is seen “something” ought to be done to stay and prevent it. One may incline to hope that the balance of good over evil is in favor of benevolence; one can hardly bear to think that it is not so: but anyhow it is certain that there 20 is a most heavy debit of evil, and that this burden might almost all have been spared us if philanthropists as well as others had not inherited from their barbarous forefathers a wild passion for instant action.

Even in commerce, which is now the main occupation of 25 mankind, and one in which there is a ready test of success and failure wanting in many higher pursuits, the same disposition to excessive action is very apparent to careful observers. Part of every mania is caused by the impossibility to get people to confine themselves to the amount of business for which their 30 capital is sufficient, and in which they can engage safely. In some degree, of course, this is caused by the wish to get rich; but in a considerable degree too by the mere love of activity. There is a greater propensity to action in such men than they

have the means of gratifying : operations with their own capital will only occupy four hours of the day, and they wish to be active and to be industrious for eight hours, and so they are ruined ; if they could only have sat idle the other four hours, 5 they would have been rich men. The amusements of mankind, at least of the English part of mankind, teach the same lesson : our shooting, our hunting, our traveling, our climbing have become laborious pursuits ; it is a common saying abroad that “an Englishman’s notion of a holiday is a fatiguing journey,” 10 and this is only another way of saying that the immense energy and activity which have given us our place in the world have in many cases descended to those who do not find in modern life any mode of using that activity and of venting that energy.

Even the abstract speculations of mankind bear conspicuous 15 traces of the same excessive impulse. Every sort of philosophy has been systematized ; and yet as these philosophies utterly contradict one another, most of them cannot be true. Unproved abstract principles without number have been eagerly caught up by sanguine men, and then carefully spun out into 20 books and theories which were to explain the whole world ; but the world goes clear against these abstractions, and it must do so, as they require it to go in antagonistic directions. The mass of a system attracts the young and impresses the unwary, but cultivated people are very dubious about it ; they are ready 25 to receive hints and suggestions, and the smallest real truth is ever welcome, but a large book of deductive philosophy is much to be suspected : no doubt the deductions may be right, — in most writers they are so, — but where did the premises come from ? who is sure that they are the whole truth and nothing 30 but the truth of the matter in hand ? who is not almost sure beforehand that they will contain a strange mixture of truth and error, and therefore that it will not be worth while to spend life in reasoning over their consequences ? In a word, the superfluous energy of mankind has flowed over into philosophy,

and has worked into big systems what should have been left as little suggestions.

And if the old systems of thought are not true *as* systems, neither is the new revolt from them to be trusted in its whole vigor: there is the same original vice in that also; there is an excessive energy in revolutions if there is such energy anywhere. The passion for action is quite as ready to pull down as to build up; probably it is more ready, for the task is easier.

“Old things need not be therefore true,
O brother men, nor yet the new;
Ah, still awhile the old thought retain,
And yet consider it again.”

10

But this is exactly what the human mind will not do: it will act somehow at once; it will not “consider it again.”

But it will be said, What has government by discussion to do with these things? will it prevent them, or even mitigate them? It can and does do both, in the very plainest way. If you want to stop instant and immediate action, always make it a condition that the action shall not begin till a considerable number of persons have talked over it and have agreed on it. If those persons be people of different temperaments, different ideas, and different educations you have an almost infallible security that nothing or almost nothing will be done with excessive rapidity. Each kind of persons will have their spokesman; each spokesman will have his characteristic objection and each his characteristic counter-proposition: and so in the end nothing will probably be done, or at least only the minimum which is plainly urgent. In many cases this delay may be dangerous, in many cases quick action will be preferable; a campaign, as Macaulay well says, cannot be directed by a “debating society,”¹ and many other kinds of action also require a single and absolute general: but for the

¹ “Debating Club,” in Macaulay.

purpose now in hand — that of preventing hasty action and insuring elaborate consideration — there is no device like a polity of discussion.

The enemies of this object — the people who want to act quickly — see this very distinctly: they are forever explaining that the present is “an age of committees,” that the committees do nothing, that all evaporates in talk. Their great enemy is parliamentary government: they call it, after Mr. Carlyle, the “national palaver”; they add up the hours that are consumed in it and the speeches which are made in it, and they sigh for a time when England might again be ruled, as it once was, by a Cromwell, — that is, when an eager absolute man might do exactly what other eager men wished, and do it immediately. All these invectives are perpetual and many-sided; they come from philosophers each of whom wants some new scheme tried, from philanthropists who want some evil abated, from revolutionists who want some old institution destroyed, from new-eraists who want their new era started forthwith: and they all are distinct admissions that a polity of discussion is the greatest hindrance to the inherited mistake of human nature, — to the desire to act promptly, which in a simple age is so excellent, but which in a later and complex time leads to so much evil.

WALTER BAGEHOT.

CAPITAL AND COMMERCE

Capital must be concentrated in “trades,” else it cannot be transferred from trade to trade for the sake of profit; and it must be worked by a single capitalist or a little group of capitalists, as the case may be, else the trade will not yield profit: and this, as has been explained, is not a universal feature of all times, but a special characteristic of somewhat advanced eras. And there must be the knowledge capable of employing that capital, — a knowledge which altogether differs in different trades.

Nowadays the amount of the difference is a little disguised from us because we see people with "capital" in various pursuits, — that is, who are traders in each and all of them; but such persons could not do this unless they were assisted by more specialized persons. The same principle governs political administration. . . . And just so in mercantile business, — there are certain general principles which are common to all kinds of it, and a person can be of considerable use in more than one kind if he understand these principles, and has the proper sort of mind; but the appearance of this common element is in commerce, as in politics, a sign of magnitude, and primitive commerce is all petty. In early tribes there is nothing but the special man, — the clothier, the mason, the weapon maker. Each craft tried to be, and very much was, a mystery except to those who carried it on; the knowledge required for each was possessed by few, kept secret by those few, and nothing else was of use but this monopolized and often inherited acquirement, — there was no "general" business knowlege. The idea of a general art of money-making is very modern; almost everything ancient about it is individual and particular. Distance helped much in this kind of specialty: to the great fair of Stourbridge, in the South of England, there came, we are told, beside foreign products,

"the wool-packs, which then formed the riches of England, and were the envy of outer nations. The Cornish tin-mine sent its produce, stamped with the sign of the rich earl who bought the throne of the German empire, or of the warlike prince who had won his spurs at Crecy and captured the French king at Poitiers. Thither came also salt from the springs of Worcestershire, as well as that which had been gathered under the summer sun from the salterns of the eastern coasts. Here too might be found lead from the mines of Derbyshire, and iron, either raw or manufactured, from the Sussex forges."

In an age when locomotion was tedious and costly, the mere distance of the separate seats of industry tended to make

separate monopolies of them. Other difficulties of transferring capital were aggravated by the rarity and the localization of the knowledge necessary for carrying it on.

Next, as we have seen, for the attraction of capital from trade
5 to trade, there must be a money in which to calculate such profits, and a good money too. Many media of interchange which have been widely used in the world, and which are quite good enough for many purposes, are quite unfit for this. Cattle, for instance, which were certainly one of the first used kinds
10 of money, and which have been said to have been that most used, because what we call the "primitive ages" lasted so long, are quite inadequate. They are good enough for present bargains, but not for the forward and backward looking calculations of profit and loss; the notation is not distinct enough
15 for accuracy. One cow is not exactly like another: a price list saying that so much raw cotton was worth 20 cows, and so much cotton worth 30 cows, would not tell much for the purpose; you could not be sure what cows you would have to give or you would get, — there might be a "loss by exchange" which would
20 annihilate profit. Until you get good coined money, calculations of profit and loss that could guide capital are impossible.

Next, there must be the means of shifting "money," which we analyzed: the loan fund, the speculative fund, and the choice of employment by young capitalists, or some of them. The
25 loan fund on a small scale is, as we have seen, a very early institution; it begins in the primitive village almost as soon as any kind of trade begins at all, and a perception of its enormous value is one of the earliest pieces of true economical speculation. "In the Athenian laws," says Demosthenes,
30 "are many well-devised securities for the protection of the creditors; for commerce proceeds not from the borrowers, but from the lenders, without whom no vessel, no navigator, no traveler could depart from port." Even in these days we could hardly put the value of discounts and trade loans higher.

But though the loan fund begins so early in civilization, and is prized so soon, it grows very slowly; the full development — modern banking such as we are familiar with in England — stops where the English language ceases to be spoken. The peculiarity of that system is, that it utilizes all the petty cash of private persons down nearly to the end of the middle class: this is lodged with bankers on running account, and though incessantly changing in distribution, the quantity is nearly fixed on the whole, for most of what one person pays out, others almost directly pay in: and therefore it is so much added to the loan fund which bankers have to use, — though as credit is always precarious they can of course only use it with caution. Besides this, English bankers have most of the permanent savings of little persons deposited with them, and so have an unexampled power of ready lending. But ages of diffused confidence are necessary to establish such a system, and peculiar circumstances in the banking history of England, and of Scotland still more, have favored it; our insular position, exempting us from war, and enabling our free institutions to develop both quietly and effectually, is at the very root of it. But here until within a hundred years there was no such concentration of minute moneys, no such increment to the loan fund, and abroad there is nothing equal to it now; taking history as a whole, it is a rare and special phenomenon. Mostly the loan fund of a country consists of such parts of its moneyed savings as those who have saved them are able to lend for themselves. As countries advance, banking slowly begins; and some persons who are believed to have much are intrusted with the money of others, and become a sort of middlemen to put it out: but almost everywhere the loan fund is very small to our English notions. It is a far less efficient instrument for conveying capital from trade to trade everywhere else than here; in very many countries it is only incipient, in some it can hardly be said to exist at all.

* * * * *

Young men also now transfer their capital from country to country with a rapidity formerly unknown. In Europe perhaps the Germans are most eminent in so doing: their better school education, their better trained habits of learning modern languages, and their readiness to bear the many privations of a residence among foreigners, have gained them a prominence certainly over the English and the French, perhaps above all other nations. But taking the world as a whole, the English have a vast superiority: they have more capital to transfer, and their language is the language of the great commerce everywhere, and tends to become so more and more. More transactions of the "cosmopolitan speculative fund" are arranged in English, probably, than in all the other languages of the world put together; not only because of the wealth and influence of mere England, though that is not small, but because of the wealth and influence of the other states which speak that language also, — the United States, our colonies, and British India, which uses it mostly for its largest trade. The number of English commercial houses all over the world is immense, and of American very many; and yearly a vast number of young Englishmen are sent out to join them. The pay is high, the prospect good; and insular as we are thought to be (and in some respects we are so most mischievously), the emigration of young men with English capital, and to manage English capital, is one of the great instruments of world-wide trade and one of the binding forces of the future.

In this way the same instruments which diffused capital through a nation are gradually diffusing it among nations, and the effect of this will be in the end much to simplify the problems of international trade; but for the present, as is commonly the case with incipient causes whose effect is incomplete, it complicates all it touches. We still have to consider, after the manner Ricardo began, international trade as one between two or more limits which do not interchange their compound

capitals, and then to consider how much the conclusions so drawn are modified by new circumstances and new causes. And as even when conceived in Ricardo's comparatively simple manner, international trade, as Mr. Mill justly said and as the readers of his discussion on it well know, is an excessively 5 difficult subject of inquiry, we may expect to find many parts of it very hard indeed to reduce to anything like simplicity when new incumbrances are added. The popular discussion of the subject tends to conceal its difficulties, and indeed is mostly conducted by those who do not see them; nothing is 10 commoner than to see statements on it put forth as axioms which it would take half a book really to prove or disprove.

WALTER BAGEHOT.

LOMBARD STREET

This increasingly democratic structure of English commerce is very unpopular in many quarters, and its effects are no doubt exceedingly mixed. On the one hand, it prevents the long 15 duration of great families of merchant princes, such as those of Venice and Genoa, who inherited nice cultivation as well as great wealth, and who, to some extent, combined the tastes of an aristocracy with the insight and *verve* of men of business. These are pushed out, so to say, by the dirty crowd of little 20 men; after a generation or two they retire into idle luxury. Upon their immense capital they can only obtain low profits, and these they do not think enough to compensate them for the rough companions and rude manners they must meet in business. This constant leveling of our commercial houses is, 25 too, unfavorable to commercial morality. Great firms, with a reputation which they have received from the past and which they wish to transmit to the future, cannot be guilty of small frauds: they live by a *continuity* of trade, which detected fraud would spoil. When we scrutinize the reason of the impaired 30 reputation of English goods, we find it is the fault of new men

with little money of their own, created by bank "discounts:" these men want business at once, and they produce an inferior article to get it; they rely on cheapness, and rely successfully.

But these defects and others in the democratic structure of
5 commerce are compensated by one great excellence: no country of great hereditary trade, no European country at least, was ever so little "sleepy," to use the only fit word, as England; no other was ever so prompt at once to seize new advantages. A country dependent mainly on great "merchant princes"
10 will never be so prompt; their commerce perpetually slips more and more into a commerce of routine. A man of large wealth, however intelligent, always thinks, more or less, "I have a great income, and I want to keep it: if things go on as they are I shall certainly keep it, but if they change I *may* not
15 keep it;" consequently he considers every change of circumstance a "bore," and thinks of such changes as little as he can. But a new man, who has his way to make in the world, knows that such changes are his opportunities; he is always on the lookout for them, and always heeds them when he finds
20 them. The rough and vulgar structure of English commerce is the secret of its life; for it contains the "propensity to variation," which, in the social as in the animal kingdom, is the principle of progress.

In this constant and chronic borrowing, Lombard Street is
25 the great go-between; it is a sort of standing broker between [the] quiet saving districts of the country and the active employing districts. Why particular trades settled in particular places it is often difficult to say: but one thing is certain, that when a trade *has* settled in any one spot, it is very difficult
30 for another to oust it, — impossible unless the second place possesses some very great intrinsic advantage; commerce is curiously conservative in its homes, unless it is imperiously obliged to migrate. Partly from this cause, and partly from others, there are whole districts in England which cannot and

do not employ their own money. No purely agricultural county does so; the savings of a county with good land but no manufactures and no trade must exceed what can be safely lent in the county. These savings are first lodged in the local banks, are by them sent to London, and are deposited with London bankers or with the bill-brokers. In either case the result is the same: the money thus sent up from the accumulating districts is employed in discounting the bills of the industrial districts. Deposits are made with the bankers and bill-brokers in Lombard Street by the bankers of such counties as Somerset-¹⁰ shire and Hampshire, and those bill-brokers and bankers employ them in the discount of bills from Yorkshire and Lancashire. Lombard Street is thus a perpetual agent between the two great divisions of England, — between the rapidly growing districts, where almost any amount of money can be well and easily¹⁵ employed, and the stationary and the declining districts, where there is more money than can be used.

This organization is so useful because it is so easily adjusted. Political economists say that capital sets towards the most profitable trades, and that it rapidly leaves the less profitable²⁰ and non-paying trades; but in ordinary countries this is a slow process, and some persons who want to have ocular demonstration of abstract truths have been inclined to doubt it because they could not see it. In England, however, the process would be visible enough if you could only see the books of the²⁵ bill-brokers and the bankers: their bill cases as a rule are full of the bills drawn in the most profitable trades, . . . and in comparison are empty of those drawn in the less profitable. If the iron trade ceases to be as profitable as usual, less iron is sold; the fewer the sales the fewer the bills: and in consequence the number³⁰ of iron bills in Lombard Street is diminished. On the other hand, if in consequence of a bad harvest the corn trade becomes on a sudden profitable, immediately "corn bills" are created in great numbers, and if good are discounted in Lombard Street.

Thus English capital runs as surely and instantly where it is most wanted, and where there is most to be made of it, as water runs to find its level.

This efficient and instantly ready organization gives us an enormous advantage in competition with less advanced countries, — less advanced, that is, in this particular respect of credit. In a new trade, English capital is instantly at the disposal of persons capable of understanding the new opportunities and of making good use of them. In countries where there is little money to lend, and where that little is lent tardily and reluctantly, enterprising traders are long kept back, because they cannot at once borrow the capital without which skill and knowledge are useless. All *sudden* trades come to England, and in so doing often disappoint both rational probability and the predictions of philosophers. The Suez Canal is a curious case of this: all predicted that the canal would undo what the discovery of the passage to India round the Cape effected. Before that, all Oriental trade went to ports in the South of Europe, and was thence diffused through Europe. That London and Liverpool should be centers of East-Indian commerce is a geographical anomaly, which the Suez Canal, it was said, would rectify: "The Greeks," said M. de Tocqueville, "the Styrians, the Dalmatians, the Italians, and the Sicilians are the people who will use the canal, if any use it." But on the contrary, the main use of the canal has been by the English: none of the nations named by Tocqueville had the capital, or a tithe of it, ready to build the large screw steamers which alone can use the canal profitably. Ultimately these plausible predictions may or may not be right, but as yet they have been quite wrong; not because England has rich people, — there are wealthy people in all countries, — but because she possesses an unequaled fund of floating money, which will help in a moment any merchant who sees a great prospect of new profit.

And not only does this unconscious "organization of capital," to use a Continental phrase, make the English specially quick in comparison with their neighbors on the Continent at seizing on novel mercantile opportunities, but it makes them likely also to retain any trade on which they have once regularly fastened. Mr. McCulloch, following Ricardo, used to teach that all old nations had a special aptitude for trades in which much capital is required: the interest of capital having been reduced in such countries, he argued, by the necessity of continually resorting to inferior soils, they can undersell countries where profit is high, in all trades needing great capital. And in this theory there is doubtless much truth, though it can only be applied in practice after a number of limitations and with a number of deductions of which the older school of political economists did not take enough notice; but the same principle plainly and practically applies to England, in consequence of her habitual use of borrowed capital. As has been explained, a new man, with a small capital of his own and a large borrowed capital, can undersell a rich man who depends on his own capital only: the rich man wants the full rate of mercantile profit on the whole of the capital employed in his trade, but the poor man wants only the interest of money (perhaps not a third of the rate of profit) on very much of what *he* uses, and therefore an income will be an ample recompense to the poor man which would starve the rich man out of the trade. All the common notions about the new competition of foreign countries with England, and its dangers, — notions in which there is in other aspects much truth, — require to be reconsidered in relation to this aspect: England has a special machinery for getting into trade new men who will be content with low prices; and this machinery will probably secure her success, for no other country is soon likely to rival it effectually.

There are many other points which might be insisted on, but it would be tedious and useless to elaborate the picture. The

main conclusion is very plain: that English trade is become essentially a trade on borrowed capital, and that it is only by this refinement of our banking system that we are able to do the sort of trade we do, or to get through the quantity of it.

5 But in exact proportion to the power of this system is its delicacy, — I should hardly say too much if I said its danger; only our familiarity blinds us to the marvelous nature of the system. There never was so much borrowed money collected in the world as is now collected in London. Of the many
10 millions in Lombard Street, infinitely the greater proportion is held by bankers or others on short notice or on demand, — that is to say, the owners could ask for it all any day they please; in a panic some of them do ask for some of it: if any large fraction of that money really was demanded, our banking
15 system and our industrial system too would be in great danger.

Some of those deposits, too, are of a peculiar and very distinct nature. Since the Franco-German war, we have become to a much larger extent than before the bankers of Europe; a very large sum of foreign money is on various accounts and
20 for various purposes held here: and in a time of panic it might be asked for. In 1866 we held only a much smaller sum of foreign money, but that smaller sum was demanded and we had to pay it at great cost and suffering; and it would be far worse if we had to pay the greater sums we now hold, without
25 better resources than we had then.

It may be replied that though our instant liabilities are great, our present means are large; that though we have much we may be asked to pay at any moment, we have very much always ready to pay it with. But on the contrary, there is no
30 country at present, and there never was any country before, in which the ratio of the cash reserve to the bank deposits was so small as it is now in England. So far from our being able to rely on the proportional magnitude of our cash in hand, the amount of that cash is so exceedingly small that a bystander

almost trembles when he compares its minuteness with the immensity of the credit which rests upon it.

Again, it may be said that we need not be alarmed at the magnitude of our credit system or at its refinement, for that we have learned by experience the way of controlling it, and always manage it with discretion. But we do *not* always manage it with discretion. . . . We must not confide too surely in long-established credit, or in firmly rooted traditions of business; we must examine the system on which these great masses of money are manipulated, and assure ourselves that it is safe and right.

But it is not easy to rouse men of business to the task: they let the tide of business float before them; they make money or strive to do so while it passes, and they are unwilling to think where it is going. . . . Most men of business think, "Any-
how, this system will probably last my time: it has gone on
a long time, and is likely to go on still." But the exact point is,
that it has *not* gone on a long time; the collection of these immense sums in one place and in few hands is perfectly new. . . . We cannot appeal, therefore, to experience to prove the safety
of our system as it now is, for the present magnitude of that
system is entirely new. Obviously, a system may be fit to
regulate a few millions and yet quite inadequate when it is
set to cope with many millions; and thus it *may* be with "Lombard Street," so rapid has been its growth and so unprecedented
is its nature.

I am by no means an alarmist. I believe that our system, though curious and peculiar, may be worked safely; but if we wish so to work it, we must study it. We must not think we have an easy task when we have a difficult task, or that we are
living in a natural state when we are really living in an artificial one. Money will not manage itself, and Lombard Street has a great deal of money to manage.

WALTER BAGEHOT.

SIR JOHN LUBBOCK

(Baron Avebury)

The English banker, scientist, publicist, and man of letters, Sir John Lubbock, was born in 1834 and died in 1913. He spent three years at Eton and then entered business in his father's bank. Besides being a business man, Lubbock wrote extensively in many fields of interest. His first books were on archæology, including *Prehistoric Times* (1865) and *The Origin of Civilization* (1870). Next he produced in scientific fields, writing *The Origin and Metamorphoses of Insects* (1873), *Ants, Bees and Wasps* (1882), and *The Senses, Instincts and Intelligence of Animals* (1888). Sir John Lubbock took an active interest in business and public life, serving on numerous commissions to consider coinage, banking, trade, education, and other subjects. He was President of the London Chamber of Commerce, from 1888 to 1892.

Lubbock is probably best known as a writer of inspirational and popular essays which have been widely read in both England and America; among these are *The Pleasures of Life*, first published in 1887, and *The Use of Life*, published in 1894. Sir John Lubbock's essay on *The Choice of Books*, with its "List of 100 Books," is perhaps the most familiar of his writings. The following extract on "Wealth" is characteristic of the teaching and style of the lighter essays of Lubbock. Sir John Lubbock was raised to the peerage with the title of Baron Avebury, in 1900.

SUGGESTION FOR STUDY.—Write on the Dangers and Uses of Wealth, making use of the following selection.

WEALTH¹

Ambition often takes the form of a love of money. There are many who have never attempted Art or Music, Poetry or Science; but most people do something for a livelihood, and consequently an increase of income is not only acceptable in itself, but gives a pleasant feeling of success. 5

Doubt is often expressed whether wealth is any advantage. I do not myself believe that those who are born, as the saying is, with a silver spoon in their mouth, are necessarily any the happier for it. No doubt wealth entails almost more labour than poverty, and certainly more anxiety. Still it must, I 10 think, be confessed that the possession of an income, whatever it may be, which increases somewhat as the years roll on, does add to the comfort of life.

Unquestionably the possession of wealth is by no means unattended by drawbacks. Money and the love of money 15 often go together. The poor man, as Emerson says, is the man who wishes to be rich; and the more a man has, the more he often longs to be richer. Just as drinking often does but increase the thirst; so in many cases the craving for riches grows with wealth. 20

This is, of course, especially the case when money is sought for its own sake. Moreover, it is often easier to make money than to keep or to enjoy it. Keeping it is dull and anxious drudgery. The dread of loss may hang like a dark cloud over life. Apicius, when he squandered most of his patrimony, 25 but had still 250,000 crowns left, committed suicide, as Seneca tells us, for fear he should die of hunger.

Wealth is certainly no sinecure. Moreover, the value of money depends partly on knowing what to do with it, partly on the manner in which it is acquired. 30

“Acquire money, thy friends say, that we also may have

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some. If I can acquire money and also keep myself modest, and faithful, and magnanimous, point out the way, and I will acquire it. But if you ask me to lose the things which are good and my own, in order that you may gain things that are not good, see how unfair and unwise you are. For which would you rather have? Money, or a faithful and modest friend. . . .

“What hinders a man, who has clearly comprehended these things, from living with a light heart, and bearing easily the reins, quietly expecting everything which can happen, and enduring that which has already happened? Would you have me to bear poverty? Come, and you will know what poverty is when it has found one who can act well the part of a poor man.”

We must bear in mind Solon's answer to Croesus, “Sir, if any other come that hath better iron than you, he will be master of all this gold.”

Midas is another case in point. He prayed that everything he touched might be turned into gold, and this prayer was granted. His wine turned to gold, his bread turned to gold, his clothes, his very bed. . . . He is by no means the only man who has suffered from too much gold.

The real truth I take to be that wealth is not necessarily an advantage, but that whether it is so or not depends on the use we make of it. The same, however, might be said of most other opportunities and privileges; Knowledge and Strength, Beauty and Skill, may all be abused; if we neglect or misuse them we are worse off than if we had never had them. Wealth is only a disadvantage in the hands of those who do not know how to use it. It gives the command of so many other things — leisure, the power of helping friends, books, works of art, opportunities and means of travel.

It would, however, be easy to exaggerate the advantages of money. It is well worth having, and worth working for, but it does not requite too great a sacrifice; not indeed so great as is often offered up to it. A wise proverb tells us that gold

may be bought too dear. If wealth is to be valued because it gives leisure, clearly it would be a mistake to sacrifice leisure in the struggle for wealth. Money has no doubt also a tendency to make men poor in spirit. But, on the other hand, what gift is there which is without danger? 5

Euripides said that money finds friends for men, and has great (he said the greatest) power among Mankind, cynically adding, "Mighty indeed is a rich man, especially if his heir be unknown."

Bossuet tells us that "he had no attachment to riches, still 10 if he had only what was barely necessary, he felt himself narrowed, and would lose more than half his talents."

Shelley was certainly not an avaricious man, and yet "I desire money," he said, "because I think I know the use of it. It commands labour, it gives leisure; and to give leisure to those 15 who will employ it in the forwarding of truth is the noblest present an individual can make to the whole."

Many will have felt with Pepys when he quaintly and piously says, "Abroad with my wife, the first time that ever I rode in my own coach; which do make my heart rejoice and praise 20 God, and pray him to bless it to me, and continue it."

This, indeed, was a somewhat selfish satisfaction. Yet the merchant need not quit nor be ashamed of his profession, bearing in mind only the inscription on the Church of St. Giacomo de Rialto at Venice: "Around this temple let the merchant's 25 law be just, his weights true, and his covenants faithful."

If life has been sacrificed to the rolling up of money for its own sake, the very means by which it was acquired will prevent its being enjoyed; the chill of poverty will have entered into the very bones. The term Miser was happily chosen for such 30 persons; they are essentially miserable.

"A collector peeps into all the picture shops of Europe for a landscape of Poussin, a crayon sketch of Salvator; but the Transfiguration, the Last Judgment, the Communion of St.

Jerome, and what are as transcendent as these, are on the walls of the Vatican, the Uffizi, or the Louvre, where every footman may see them; to say nothing of Nature's pictures in every street, of sun sets and sun-rises every day, and the sculpture of the human body never absent. A collector recently bought at public auction in London, for one hundred and fifty-seven guineas, an autograph of Shakespeare: but for nothing a schoolboy can read Hamlet, and can detect secrets of highest concernment yet unpublished therein." And yet, "What hath the owner but the sight of it with his eyes."

We are really richer than we think. We often hear of Earth hunger. People envy a great Landlord, and fancy how delightful it must be to possess a large estate. But, as Emerson says, "if you own land, the land owns you." Moreover, have we not all thousands of acres of our own? The commons, and roads, and footpaths, and the seashore, our grand and varied coast — these are all ours. The sea-coast has, moreover, two great advantages. In the first place, it is for the most part but little interfered with by man, and in the second it exhibits most instructively the forces of Nature. We are all great landed proprietors, if we only knew it. What we lack is not land, but the power to enjoy it. Moreover, this great inheritance has the additional advantage that it entails no labour, requires no management. The landlord has the trouble, but the landscape belongs to every one who has eyes to see it. Thus Kingsley called the heaths round Eversley his "winter garden;" not because they were his in the eye of the law, but in that higher sense in which ten thousand persons may own the same thing.

SIR JOHN LUBBOCK.

THOMAS B. REED

(1839-1902)

Thomas B. Reed was born in Portland, Maine, and was graduated from Bowdoin College. In the last year of the Civil War he enlisted as an Assistant Paymaster in the Navy. Following his discharge he was admitted to the bar, and continued in the practice of law and served in public office during the balance of his life. Between 1868 and 1877 he held numerous local and state offices. In the last named year he was elected to Congress and served continuously until 1899. Mr. Reed was three times Speaker of the House of Representatives, each time for a period of two years. He was sharply criticized for the way in which he enforced rules of order, and was called "Czar Reed." Other Speakers have, however, conducted the business of the House under the rules which Thomas B. Reed formulated. Mr. Reed was recognized as a man of character and capacity; his addresses commanded attention and won praise. The extract which follows was part of an address which Mr. Reed delivered at the commencement of the Peirce School in Philadelphia in 1894.

SUGGESTION FOR STUDY.—From the following selection show how dependent the modern world is upon wealth.

WEALTH IN THE MODERN WORLD¹

We all admit the wonderful growth of civilization and the remarkable improvement of the human race during the past

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century, and this last century has been the one most remarkable for the steady growth of wealth throughout the world. We very seldom put these things together in the relation of cause and effect. We prefer to attribute our growth, not to mere material things, but to the exhortations of our saints and sages, to the noble sentiments of our poets and orators. Yet there have been saints and sages, poets and orators since the foundation of the world. Noble sentiments and high ideals did not wait for our day, but are scattered all over all ages — in the sacred books of the far-off Hindoos as well as in the pages of the Bible — in Plato and Cicero as well as in Webster, in Browning, and in Shakespeare.

That wealth has something to do with our progress is easy to see when you make some extreme comparisons, such as one might make between the earlier men, whose bones we dig up and out of whose surroundings we conjecture their lives, and even the poorest creatures in the poorest tenement houses of our day. Those earlier men lived their lives in daily and hourly hand-to-hand encounters with death. They were either pushed to the wall or pushed somebody else to the wall. There was little chance for social amenities between men when the death of one might be necessary to the life of the other. In that day there was no spare food to give away, no spare clothing to share. To-day there is abundance — not the abundance we shall have in the coming ages — but enough and to spare. No panic can be so great, no crop failure so complete, that there can be anywhere in the whole civilized world wholesale starvation, and its concomitants — the black death, the plague or widespread pestilence.

Contrast this with lands that are not civilized — or what you will find to be much the same thing — lands which have not accumulated wealth. A river overflow in China means not merely the deaths which are caused by drowning, but those which are caused by starvation and the pestilence which walketh

at noonday. With no railroads to convey supplies, and no supplies to convey, the innumerable hordes can do nothing, and hardly think of doing anything, for those who suffer. And yet, scholarship, such as it is, is the foundation of distinction in that realm of uncounted and uncountable millions. Our own Mississippi is as uncontrollable and uneasy in its bed as the worst Chinese river that ever flowed remorseless to the sea. We have not yet stayed all its ravages, though we are beginning so to do, but when they come, the surplus wealth of the country flows instantly to the relief of the unfortunate, and starvation and pestilence are warded off. Without the wealth of railroads, of steamboats and roads, succor would be impossible, and the lands on the great American river would be shut in with all the horrors of an Asiatic devastation.

Perhaps I had better tell you what I mean by wealth, for you may be thinking of gold and silver, bonds and notes of hand, stocks and title deeds, and the things that are put into safety deposit vaults and are the belongings of men who are the subjects of our just human envy. That is not quite what is meant. By wealth, I mean — whether it be a scientific definition or not — everything which human beings have made and can make to satisfy human desires — whether they harness the rivers to do the work, or turn coal energy into steam, or use the subtle forces of electricity or the fertility of the field, or the products of the great ocean.

25

The first thing man had to do when he got into the world was to keep himself alive, and it was a pretty hard job. None of the other animals were disposed to come in and be eaten. They had to be caught, and they were swift; they had to be killed, and they were not gentle. No fish swam ashore to be broiled. They had to be pulled out of the depths, and very slippery they were. Fruits were ripe to-day and rotten to-morrow. Fish and flesh and fowl were under the unresisted law of decay. The abundance of yesterday was followed

closely by the dearth of to-morrow, and no man dreamed of carrying into the depths of winter the fruitage of summer. In a word, it was a hand-to-mouth struggle with death, hour by hour. Think of a creature like man in those days, hungry, cold, dodging snakes and tigers, and his own kind living in dens and caves of the earth! Can you imagine in him any of the courtesies of life? Can you think of him as polite, as considerate, as respecting the rights of others? In other words, do you think he could be much of a gentleman? Of course, he might pull his forelock and duck his head before a bigger fellow with a larger club, but that would not be politeness, but only a wholesome dread of consequences.

* * * * *

As soon as the race of man learned enough to keep itself easily alive it began to accumulate wealth. Pretty poor picking it must have been at first! If you and I, just as we are now, had been looking at it we should have thought it was accumulating poverty. But everything in this world is relative. Among people who drink with their mouths in the puddle, a hollow gourd is wealth itself. Within my time a calico dress was not despised, and a silk dress was luxury, indeed.

* * * * *

But, however hard the early struggle was, however prolonged and desperate, the moment man began to have wealth he began to march upward. Most of the things which we can be sure have shown themselves in our modern civilization came surprisingly late. We people who are of English descent think that our civilization is the civilization of the home, and most unjustly think no other people had homes, because they did not have the word. Surely if anything made the home and the home life, it was the chimney corner, and yet the chimney had to wait until the reign of Queen Elizabeth to become general throughout the English realm. Until her reign it only adorned the houses of the great, and was no chimney corner at all, for

it was the mere centering place of the whole rout of retainers and serving men, and as unlike a home as the street itself. In that reign, too, came in pillows — heretofore despised as only fit for sick women — and carpets took the place of rushes, while dirt and dogs measurably disappeared into kennels. 5

One of the greatest civilizers of the world is something we hardly think of, either as a civilizer or as wealth — the common country road. Few people ever think how much roads cost us. They represent the surplus labor of centuries. They make possible the transfer of the abundance of one region to supple- 10 ment the want of another. And yet the modern road, crossing the country in all directions, traversable by carriages and carts as well as beasts, does not go back to the times of good Queen Bess. Indeed, in her reign, thousands might starve, and did starve in one county, while abundance filled the granaries 15 of the others. Think of men, women and children starving from mere lack of that form of wealth which we call roads in the days when Drake and the great captains were scouring the seas in search of the Spanish galleons and Spanish gold, and when the military might of England hurled back the Spanish Armada 20 and all the power of the greatest nation then on the face of the globe. In the very heart of London, in the street named King Street, after the King himself, the only way one of the Edwards could get to his Parliament was to fill with great bundles of fagots the holes in the street. 25

All our great comforts of to-day flow from accumulated wealth. What gives us the solid pavement on which we drive? We can march from one end of our city to the other at midnight, in security and safety, in a blaze of light, under protection of the law. To have done that a hundred years ago in London 30 would have been a hazardous experiment. There were no lights; no policemen; no sidewalks; robbers everywhere. As London has grown in wealth, outdoor London, London of the streets and alleys — London as it belongs to all — has

felt the civilizing power of the accumulation of the past and the production of the present. And not London only, but every city, great or small, all over the civilized world, has felt the stirring and stimulating power of the increasing riches of the world.

Our whole newspaper system, down to the very paper the sheets are printed upon, would be possible only in a wealthy community. If the wealth of the world only allowed a laboring-man a penny a day, as it did in the days of the parable of the vineyard, he would not have spent all his money on a daily paper, even if it was as big as a metropolitan Sunday issue. The advertisements and the cheap pulp make the big newspaper possible, and both these mean wealth. Of course, intelligence and ability to read had to become widespread, but these imply wealth, for the world could not afford to teach its boys and girls to read until it could afford to dispense with their services on the farm and at the bench and loom.

How essential increasing wealth is to increasing progress this generation and the one which has just passed away have had better chances to know than any which preceded them — for our century is the century of steam and electricity. Wealth makes possible steam cars and electrical railroads and telephones. Nothing else can do it. If, in the old days of Queen Elizabeth, all had been known about steam and engines and cars which is known to-day, it would have been an utterly useless knowledge. There was not wealth enough in those days to make a railroad possible. Everybody was too poor to travel, except the nobility and gentry, and they were too few to pay the enormous cost of railroads.

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Think what a blow it would be to the civilization of this country to wipe out the wealth which is in railroads alone. Reverse the thought and think how much the wealth accumulated in railroads has added to the happiness and progress of

our people. A man who crossed the plains with three months of toil and terror fifty years ago, could make the contrast in language which would make mine seem trivial, indeed. We have substituted for what equalled the horrors of a polar expedition a three days' pleasure trip. Yet railroads are but a small part of the accumulation of wealth of which I speak. Neither railroads, nor street cars, electric lights, nor well-paved streets would be possible without a wealthy community.

Nor does the catalogue end there. If I knew enough, and you had time enough, the morning sun might shine in on us before we finished. I have told you how thousands starved in Elizabeth's time, with abundance close at hand. Mark the contrast to-day. We know no seasons or differences of longitude. The tropics are brought to the poles. Every vegetable, every fruit, comes from everywhere to everywhere. Maine goes to Chicago, a thousand miles, for her daily food. London is gradually coming four thousand miles on the same errand. Nothing makes this possible but accumulated wealth. Costly railroads, at fifty thousand dollars a mile; costly trains to run on the road; great steamships to plow the ocean; and large capital, are all absolutely essential.

Besides the advantages which have accrued already to us from wealth, we can see others in full sight. The electric road is going to spread out our cities, and will render possible a suburban life which will have the charms of the country with the social advantages of the city. It seems likely to solve for us the problem of tenement houses and the comforts of the poor. There is something in the life of cities so dear to most men that, while in all ages men have denounced cities, they could never keep away from them. Don't let any man delude you with the idea that cities are "social abscesses." Don't you believe it. The instinct of mankind for countless generations is too valuable to be flung away on the opinion of any dreamer. But cities have their faults and the country has its faults.

Perhaps we can marry the city and the country together in such fashion that the faults may be obliterated and the charms of both may be preserved to us.

But perhaps some one learned in history will say, does not
5 this growth in wealth bring us nearer to decay? Carthage was mighty and is a ruin. The glory of Rome departed with growth in riches. There were vast Empires of Egypt and Assyria, and they have passed away. But the wealth of Rome, of Egypt and Assyria was poverty itself compared with the
10 wealth we already have. They were nations of nobles and slaves; we are all freemen. However faulty our distribution of property may be, it is incomparably more just than in the days of the fallen Empires. No hordes of barbarians hover over our boundaries to watch our dissensions and help our
15 quarrels. So utterly changed are our conditions that I venture to prophesy that no such fall will happen to us. Turning and overturning in the early ages of the world were absolutely essential to the progress of mankind. To-day it is no longer so. Peace is now having the victories of war.

20 This fear of wealth as a national danger has been prevalent in all ages. The Ministers of Queen Elizabeth, and the Queen herself, though she had three thousand rich dresses, watched with no little doubt the growth of the use of gorgeous apparel in her court, fearing that in some way it impoverished the land.
25 But if England's nobility were lavish, her yeomanry began also to show signs of improvement. They no longer lived on salted fish, in "rough and wattled farm-houses," but in dwellings of "brick and stone." Carpets and chimneys and all sorts of comforts came, too. In fact, wealth is a breeder of wealth.
30 Whoever destroys, except in the legitimate way of consumption, accumulated wealth — whoever burns a factory or tears up a railroad — is like one who kills a breeding animal or destroys seed corn.

With all these advantages which have been enumerated and

which must suggest to thinking men so many of like character that have flowed from wealth after it has been accumulated, the pursuit of wealth has led to a thousand more. What tremendous human energies have been put into commerce, the exchange of commodities among men! In the days when gold and silver were thought to be the only wealth, what great names of stalwart captains and world-renowned navigators burst into history! These men were not students of geography seeking to fill out a volume or correct the map of the earth. They had a good honest desire to get this world's goods, and the attempt made them good sailors, great geographers and famous men. Whoever has examined the terms which Christopher Columbus demanded as the price of his endeavors, and the honors and wealth he insisted upon as the reward of success, will see that that great man was more concerned with gear than with geography, and thought more of mines of gold and mines of silver than of the roundness of the earth or the situation of Cathay. Nor does this self-seeking really detract from his fame, for the greatness of this world has been carved out of the selfishness of men. 15 20

But while we may give the selfishness of this world its just due, we may thank Heaven that there are lives like that of Sir Philip Sidney, which are lighted up by the glory of that hoped-for world where selfishness will pass forever away. But it has not been in commerce alone, or in trading to far seas, that human energies have been cherished and developed. 25 Wherever men, released from the sordid pursuit of mere existence, have striven to satisfy their desires, the struggle has called into being inventive powers — powers of intellect and judgment, and the whole mental armory and arsenal of progress. 30

In a single American state there are a hundred great establishments which require for their management and success more brains than have been put into the government of many an empire. Nor is the education and mental growth confined

to the heads of such great establishments. What the factory system and the mechanic arts have done for the education of the race will bear full comparison with the work of colleges and churches. Let me not forget to say, though I do it in but few words, that not only has the accumulation of wealth rendered possible shorter hours of labor and more leisure for all mankind but the still further accumulation will enable the world, without loss of fulfillment of its desires, to go still further in that direction in the not distant future.

10 With all these changes of civilization which have marked the slow accumulation of the wealth of the world it is curious to see the changes which it has made in the relative position of the different classes of men. First of all came the warrior class. So long as the great object of living was to keep alive, so long
15 as nations warred continually, his place was foremost, and he held it long. But for the ameliorating influence of the priests, his reign would have been unendurable. Then when peace between individuals became essential, and the world could no longer afford to have men settle their own quarrels, and the
20 preservation of the rights of property began to be the foundation of human comfort and happiness, the lawyers and politicians began to flourish and possess the earth.

Perhaps in no country in the world have the lawyers and politicians had such sway as in the United States. But they
25 are slowly, but surely, giving way to another class. The business men are taking their turn, and are possessing the earth. And this is for the good of the earth. The warriors had their day, and we owe them preservation and all the progress possible in their day. To the politicians and lawyers we owe
30 much. They gave us fixed rules for the rights of property, and they established the great boundaries of civil liberty. You can tell what part each class plays by watching what absorbs the talent of a country.

In the very old days all the brains of the world were under

the casque or the cowl. Then statesmanship and law took their turn. But neither war, nor statesmanship, nor law reaps the great rewards of this century. The engineer, the projector, the manufacturer, the railroad man, the merchant, have placed before them the highest prizes of our day. Hence, what I may call in one word "business" is more and more absorbing the brains of the country.

* * * * *

The victories of peace are no less renowned than those of war, but not yet the victors. The glamour which the battle-field and the counsel board cast over the imaginations of men has not yet passed away, and may never pass away, yet it may well be hoped that at no distant day the names of James Watt and Sir Henry Bessemer, Cornelius Vanderbilt and Thomas A. Scott will take their places beside those of the great warriors and statesmen, because, like them, they did in their day and generation conspicuous service for the progress of the human race.

THOMAS B. REED.

HARRY PRATT JUDSON

Harry Pratt Judson was born at Jamestown, N. Y., in 1849. His father was a clergyman, and he was educated at Williams College. At various times Mr. Judson was teacher, college professor, dean, and in 1906 he became Acting President, and in 1907 President, of the University of Chicago. He has written quite extensively in history and political science. The selection which follows is from a booklet entitled *The Higher Education as a Training for Business*.

SUGGESTED TOPIC FOR STUDY. — Show why under modern conditions there is an increasing necessity for the education of business men.

WHAT WE MEAN BY BUSINESS ¹

Business is the art of getting and keeping money, or money's worth.

The merchant, the banker, the manufacturer, are all busy as bees with a common object. The merchant aims to sell goods for more than they have cost him. The banker loans money for interest. The manufacturer tries to change the form of his raw materials so as to give the products an enhanced value. They all want profit. And profit to all alike means addition to capital — money, or what can be exchanged for money.

10 Walk the streets of a modern city, and what do we see? Stores, offices, manufactories crowded with men and women, and all actively at work. Trucks and wagons fill the streets, streams of people pass along the sidewalks, all in a hurry, nearly all intent on buying or selling. In the railroad yards

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long freight trains are coming and going, piled and packed with merchandise. At the docks ships are lying, with an army of stevedores loading or unloading cargo. Everywhere bustle, rush, noise, labor. In the residence streets there is more quiet. But at nightfall they, too, are filled with people coming home ⁵ from office or shop, to get by repose strength for another day of work and worry. A city is a hive of industry, surrounded by the homes of the workers.

Now all this is business. The great bulk of people in any city are, in one shape or another, dependent directly on business ¹⁰ for their livelihood. And every man is to some extent a business man.

Perhaps your friend who is a physician says: "No, I am a *professional* man. My neighbor who keeps a shoe store is in business. But I am not." He is right and wrong at the same ¹⁵ time. Is he practicing medicine merely from benevolence? or for amusement? or in order to add to his scientific knowledge? He may have all these objects; but if he is a good doctor, he charges round fees and takes pains to collect them. He uses every legitimate means of extending his practice, so as to ²⁰ multiply his fees. As he gets older he gets richer, and invests his money in a fine home, in an expensive turnout, perhaps in safe mortgages. And just to the extent that he tries to make money and takes care of his money when it is made, is he a business man. To be sure, many a good physician is a poor ²⁵ man of business. But that is his misfortune. Business is a part of his work, and a very important part. He is a professional man, to be sure; but he is a business man, too.

The same is true of the lawyer, and even of the clergyman. In short any form of human activity in which money-getting ³⁰ or money-keeping is an element, to that extent is a business. . . .

* * * * *

Any form of human activity in which money or its equivalent is the chief end in view, is primarily a business, and any form of

human activity in which money profit is not the chief end in view is not primarily a business, so may be regarded as a profession. But many humane occupations include business, although that is not their predominant character. And by giving the business element the chief place, any such occupation at once becomes a business.

Such an inversion of things is distasteful to most people, however, and is apt to cast a stigma on the one who is responsible for it. Is that because in the nature of business there is anything unworthy of a high-minded man? By no means. Business in itself is a most honorable pursuit. More, it is the prime necessity of human existence, and in its larger forms, is the essential condition of modern civilization. The area of European ideas has been extended around the world. Whole populations have been transferred across the Atlantic — new means of transportation, and of the transmission of thought, have revolutionized modern life. The forces of nature have largely been made subject to human will. And in all these great achievements of the last few centuries a powerful influence — perhaps the most powerful influence — has been simply commerce. The exchange of commodities and the profit resulting therefrom are what maintain human existence, surround it with comfort, provide for the extension of learning, for art, science, literature and religion. Business, then, which is so essential a part of human activity, can properly be regarded only as a dignified and important pursuit.

* * * * *

Business implies first of all the effort to “make money.” And this is a perfectly praiseworthy thing. Every man should do something to make good his place in the world. One sometimes hears the remark, “The world owes me a living.” But in truth the world owes a living to no one who has not earned it; and he is a poor specimen of a man who dawdles through life putting forth no effort in return for the comforts which he

enjoys. Such a man, if he is poor, we call "a tramp." There are rich people who live in fine houses and clothe themselves in style and eat and drink of the best, and who are no more respectable or useful to the world than the shiftless vagabonds of the highways. Everybody who can do so ought to earn his own 5 living, or her own living. And no one who can do that and does not, can understand what is meant by self-respect.

We pay altogether too much attention to what our neighbors say and think about us. It is important, of course, to have a good name; but after all, the main question is this — what 10 do you think of yourself? and lack of independence cuts up self-respect by the roots. It is far better to wear cowhide brogans which one has earned than patent-leather shoes which are a gift. The best way to help a poor man is to give him not money but work. In that case you bless him doubly — you 15 relieve his need and save his manhood.

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It is just as well to remember that after all business is not the whole of life. To be sure, it is a very large part and a very important part. Still, life has many sides beside the business side. An excellent man of business may be a bad citizen, 20 a bad father, an unhappy man. One may succeed in business and yet make a failure of life; and it is possible to fail in business but yet to make life a glorious success. In short, business is in truth a means to an end. That end is a good, all-round life. Without the products of business activity such a life is difficult; 25 but the means should not be mistaken for the end. Suppose one succeeds in getting a large fortune and nothing else. What does he amount to? He has money with no sort of idea as to its best use. He has power and doesn't know what to do with it. He is like a superb steam engine, which has been built up 30 with great labor and pains, which works magnificently, but which runs nothing but itself. The piston slides in and out, the balance wheel whirs, the steam puffs busily, but there is no

power belt. The engine doesn't really do anything after all. So it is with a man who has established a business, who has amassed a fortune. He has only got possession of a tool. Now what is he going to do with it? What does he want to do
5 with it? There is the test.

To succeed in business and to succeed in life, then, are two things which are not always conjoined. They should be. The best success is to succeed in both. But, then, success is no small thing and implies no small knowledge. Modern life is very
10 complex. There were times, before the day of railroads and telegraphs and newspapers, when few people had many things to think about. Life was slow. Nothing happened very often. The deliberate jog-trot of existence favored a placid frame of mind which seldom was disturbed from without and rarely
15 required any feverish energy from within. . . .

But all that is changed. Human knowledge has not merely been added to, it has been multiplied. New thoughts are turning up on all sides with bewildering rapidity. The quiet stream of life which flowed between meadows, reflecting on its still
20 surface the willows and the blue sky and the mild-eyed kine, has become a rushing torrent which turns the wheels of countless busy mills in its rapid way to the infinite ocean. The mere dreamer is out of date. Men must be thinking and doing with nervous energy. Their minds are wide awake. The pace is
25 set by steam now, and not by oxen. People are no longer provincial. The whole world belongs to everybody.

In these new social conditions it is plain enough that the adjustment of the individual to society is no longer the relatively simple thing that it was. One who would fill any considerable
30 place in the world must understand the world in more than a fragmentary way, and that understanding implies a wide and varied training. Is it not reasonable to conclude that the best training for business will at the same time enable one to grapple with business problems and to subordinate business achieve-

ments to their higher ends? It will be a training for success in the acquisition of wealth and for equal success in the use and enjoyment of it. Thus will success in business lead to that wider success in life of which the former is only a part.

HARRY PRATT JUDSON.

EDWARD W. BOK

Edward W. Bok was born in Holland in 1863. He came to America at six years of age and was educated in the public schools of Brooklyn, N. Y. At nineteen years of age Mr. Bok assumed the editorship of the *Brooklyn Magazine*, and from 1889 to 1919 he was the editor of *The Ladies' Home Journal*. In addition to his many contributions to periodicals and the booklet, *The Young Man in Business*, from which the following extract was taken, Mr. Bok wrote *Successward*, *Why I Believe in Poverty*, and *The Americanization of Edward Bok*.

SUGGESTION FOR STUDY. — Explain the following rule of Mr. Bok: "Business success will come to the ordinary man from doing common things uncommonly well."

THE YOUNG MAN IN BUSINESS¹

The average young man in business to-day is nothing more nor less than a plodder — a mere automatic machine. He comes to his office at nine o'clock in the morning; is faithful in the duties he performs; goes to lunch at twelve, comes back at one; takes up whatever he is told to do until five and then goes home. His work for the day is done. One day is the same to him as another; he has a certain routine of duties to do, and he does them day in and day out, month in and month out. His duties are regulated by the clock. As that points, so he points. Verily, it is true of him that he is the same yesterday, to-day and forever. No special fault can be found with his work. Given a particular piece of work to do, he does it just

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as a machine would. Such a young man, too, generally considers himself hard-worked — often over-worked and under-paid — wondering all the time why his employer doesn't recognize his value and advance his salary. "I do everything I am told to do," he argues, "and I do it well. What more can I do?" 5

This is simply a type of the young man who exists in thousands of offices and stores. He comes to his work each day with no definite point or plan in view; he leaves it with nothing accomplished. He is a mere automaton. Let him die, and his position can be filled in twenty-four hours. If he detracts 10 nothing from his employer's business he certainly adds nothing to it. He never advances an idea; is absolutely devoid of creative powers; his position remains the same after he has been in it for five years as when he came to it.

Now, I would not for a moment be understood as belittling 15 the value of faithfulness in an employee. But, after all, faithfulness is nothing more nor less than a negative quality. By faithfulness a man can hold a position a lifetime. He will keep it just where he found it. But by the exercise of this single quality he does not add to the importance of the position 20 any more than he adds to his own value. It is not enough that it should be said of a young man that he is faithful; he must be something more. The willingness and capacity to be faithful to the smallest detail must be there, serving only, however, as a foundation upon which other qualities are built. 25

Altogether too many young men are content to remain in the positions in which they find themselves. The thought of studying the needs of the next position just above them never seems to enter into their minds. I believe it is possible for every young man to rise above his position, and I care not how humble 30 that position may be, nor under what disadvantages he may be placed. But he must be alert. He must not be afraid of work, nor of the hardest kind of work. He must study not only to please, but he must go a step beyond. It is essential, of course,

that he should first of all fill the position for which he is engaged. No man can solve the problem of business before he understands the rudiments of the problem itself. Once the requirements of a position are understood and mastered, then its possibilities should be undertaken. Some young men argue that it is impossible to go beyond their special position with employers such as theirs. The employer never existed who will prevent the cream of his establishment from rising to the surface. The advance of an employee always means the advance of the employer's interests. Every employer would rather pay a young man five thousand dollars a year than five hundred. What is to the young man's interests is in a still greater degree to the interests of his employer. A five-hundred-dollar clerkship is worth just that amount and nothing more to an employer. But a five-thousand-dollar man is fully worth five times that sum to a business. A young man makes of a position exactly what he chooses: a millstone around his neck, or a stepping-stone to larger success. The possibilities lie in every position; seeing and embracing them rest with its occupant. The lowest position can be so filled as to lead up to the next and become a part of it. One position should only be the chrysalis for the development of new strength to master the other just above it.

A substantial business success means several things. It calls, in the first place, for concentration. There is no truth so potent as that which tells us that we cannot serve God and Mammon. Nor can any young man successfully serve two business interests, no matter how closely allied; in fact, the closer the interests the more dangerous are they. The human mind is capable of just so much clear thought, and generally it does not extend beyond the requirements of one position in these days of keen competition. If there exists a secret of success, it lies, perhaps, in concentration more than in any other single element. During business hours a man should be in business. His thoughts should

be on nothing else. Diversions of thought are killing to the best endeavors. The successful mastery of business questions calls for a personal interest, a forgetfulness of self that can only come from the closest application and the most absolute concentration. I go so far in my belief of concentration to business interests in business hours as to argue that a young man's personal letters have no right to come to his office address, nor should he receive his social friends at his desk. Business hours are none too long in the great majority of our offices, and with the rest of one hour for luncheon, no one has a right to chop off 10 fifteen minutes here to read an irrelevant personal letter, or fifteen minutes there to talk with a friend whose conversation distracts the mind from the problems before it. A young man cannot draw the line between his business life and his social life too closely. 15

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Two traps into which young men in business often fall are a disregard for small things, and an absolute fear of making mistakes. One of the surest keys to success lies in thoroughness. No matter how great may be the enterprise undertaken, a regard for the small things is necessary. Just as the little 20 courtesies of everyday life make life worth the living, so the little details form the bone and sinew of a great success. A thing half or three-quarters done is worse than not done at all. Let a man be careful of the small things in business and he can generally be relied upon for the greater ones. The man who can 25 overcome small worries is greater than the man who can override great obstacles. When a young man becomes so ambitious for large success that he overlooks the small things, he is pretty apt to encounter failure. There is nothing in business so infinitesimal that we can afford to do it in a slipshod fashion. 30 It is no art to answer twenty letters in a morning when they are, in reality, only half answered. When we commend brevity in business letters we do not mean brusqueness. Nothing

stamps the character of a house so clearly as the letters it sends out.

The fear of making mistakes keeps many a young man down. Of course, errors in business are costly, and it is better not to make them. But, at the same time, I wouldn't give a snap of the finger for a young man who has never made mistakes. But there are mistakes and mistakes; some easy to be overlooked, others it is better not to blink at in an employee. A mistake of judgment is possible with us all: the best of us are not above a wrong decision. But a young man who holds back for fear of making mistakes loses the first point of success.

A young man in business nowadays with an ambition to be successful must also be careful of his social life. It is not enough that he should take care of himself during the day. To social dissipation at night can be traced the downfall of hundreds upon hundreds of young men. The idea that an employer has no control over a young man's time when away from the office is a dangerous fallacy. An employer has every right to ask that those into whose hands he intrusts responsibilities shall follow social habits which will not endanger his interests upon the morrow. So far as social life is concerned, young men generally run to both extremes. Either they do not go out at all, which is stagnating, or they go out too much, which is deadly. Only here and there is found one who knows the happy medium. A certain amount of social diversion is essential to everybody, boy, man, girl, or woman. And particularly so to a young man with a career to make. To come into contact with the social side of people is broadening: it is educative. "To know people," says a writer, "you must see them at play." Social life can be made a study at the same time that it is made a pleasure. To know the wants of people, to learn their softer side, you must come into contact with their social natures. No young man can afford to deny himself certain pleasures, or

a reasonable amount of contact with people in the outer world. It is to his advantage that people should know that he exists: what his aims and aspirations are. It is well for a young man to keep himself honorably in the eyes of the public. His evening occupations should be as widely different from those which 5 occupy him during the day as possible. The mind needs a change of thought as much as does the body a change of raiment. "All work and no play makes Jack a dull boy," contains a vast amount of truth.

At the same time, nothing is more injurious to the chances 10 of a young man in business than an over-indulgence in the pleasures of what, for want of a better word, we call "society." . . . No mind can be fresh in the morning that has been kept at a tension the night before by late hours, or befogged by indulgence of late suppers. We need more sleep at twenty-five 15 than we do at fifty, and the young man who grants himself less than eight hours' sleep every night just robs himself of so much vitality. The loss may not be felt or noticed at the time, but the process of sleeping is only Nature's banking system of principal and interest. A mind capable of the fulfillment of 20 its highest duties should be receptive to ideas, quick to comprehend, instantaneous in its conception of a point. With a fresh mind and a clear brain a young man has two of the greatest levers of success. These cannot be retained under social indulgences. The dissipation of a night has its invariable 25 influence upon the work of the morrow.

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For no success is easily made nowadays. Appearances are tremendously deceptive in this respect. We see men making what we choose to regard and call quick success, because at a comparatively early age they acquire position or means. 30 But one needs only to study the conditions of the business life of to-day to see how impossible it is to achieve any success

except by the very hardest work. No young man need approach a business career with the idea that its achievement is easy. The histories of successful men tell us all too clearly the lessons of the patience and efforts of years. Some men compass a
5 successful career in less time than others. And if the methods employed are necessarily different the requirements are precisely the same. It is a story of hard work in every case, of close application and of a patient mastery of the problem in hand. Advantages of education will come in at times and push one
10 man ahead of another. But a practical business knowledge is apt to be a greater possession.

EDWARD W. BOK.

ELBERT HUBBARD

(1859-1915)

Elbert Hubbard was born in central Illinois, where he received a common school education. After teaching school and engaging in business he began to write, producing various books under the general title *Little Journeys to the Homes of Good Men and Great*. Elbert Hubbard is best known as a lecturer, as the editor of *The Philistine*, and as the founder of the Roycroft Shop at East Aurora, New York. "A Message to Garcia" is characteristic of the man and his style. It was dashed off in an emergency to fill up a given space in *The Philistine*. Elbert Hubbard lost his life in the sinking of the "Lusitania," May 7, 1915.

SUGGESTED TOPIC FOR STUDY. — How largely is the criticism of business employees in Elbert Hubbard's *A Message to Garcia* justified? Compare with this essay that of Edward W. Bok, immediately preceding.

A MESSAGE TO GARCIA ¹

In all this Cuban business there is one man stands out on the horizon of my memory like Mars at perihelion. When war broke out between Spain and the United States, it was very necessary to communicate quickly with the leader of the Insurgents. Garcia was somewhere in the mountain fastnesses of Cuba — no one knew where. No mail or telegraph message could reach him. The President must secure his coöperation, and quickly.

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What to do! Some one said to the President, "There's a fellow by the name of Rowan will find Garcia for you, if anybody can." Rowan was sent for and given a letter to be delivered to Garcia.

5 How "the fellow by the name of Rowan" took the letter, sealed it up in an oilskin pouch, strapped it over his heart, in four days landed by night off the coast of Cuba from an open boat, disappeared into the jungle, and in three weeks came out on the other side of the Island, having traversed a hostile country
10 on foot, and delivered his letter to Garcia, are things I have no special desire now to tell in detail.

The point I wish to make is this: McKinley gave Rowan a letter to be delivered to Garcia; Rowan took the letter and did not ask, "Where is he at?" By the Eternal! there is a man
15 whose form should be cast in deathless bronze and the statue placed in every college of the land. It is not book-learning young men need, nor instruction about this and that, but a stiffening of the vertebræ which will cause them to be loyal to a trust, to act promptly, concentrate their energies: do the
20 thing — "Carry a message to Garcia!"

General Garcia is dead now, but there are other Garcias. No man who has endeavored to carry out an enterprise where many hands were needed, but has been well-nigh appalled at times by the imbecility of the average man — the inability or unwilling-
25 ness to concentrate on a thing and do it.

Slipshod assistance, foolish inattention, dowdy indifference, and half-hearted work seem the rule; and no man succeeds unless by hook or crook or threat, he forces or bribes other men to assist him; or mayhap, God in His goodness performs a
30 miracle, and sends him an Angel of Light for an assistant. You, reader, put this matter to a test. You are sitting now in your office — six clerks are within call. Summon any one and make this request: "Please look in the encyclopedia and make a brief memorandum for me concerning the life of Correggio."

Will the clerk quietly say, "Yes, sir," and go do the task? On your life he will not. He will look at you out of a fishy eye and ask one or more of the following questions: Who was he? Which encyclopedia? Where is the encyclopedia? Was I hired for that? Don't you mean Bismarck? What's the matter with Charlie doing it? Is he dead? Is there any hurry? Shall I bring you the book and let you look it up yourself? What do you want to know for? And I will lay you ten to one that after you have answered these questions, and explained how to find the information, and why you want it, the clerk will go off and get one of the other clerks to help him try to find Garcia — and then come back and tell you there is no such man. Of course I may lose my bet, but according to the Law of Average, I shall not.

Now if you are wise you will not bother to explain to your "assistant" that Correggio is indexed under the C's, not in the K's, but you will smile sweetly and say, "Never mind," and go look it up yourself. And this incapacity for independent action, this moral stupidity, this infirmity of the will, this unwillingness to cheerfully catch hold and lift, are things that put pure Socialism so far into the future. If men will not act for themselves, what will they do when the benefit of their effort is for all?

A first mate with knotted club seems necessary; and the dread of getting "the bounce" Saturday night, holds many a worker to his place. Advertise for a stenographer, and nine out of ten who apply can neither spell nor punctuate — and do not think it necessary to. Can such an one write a letter to Garcia?

"You see that bookkeeper," said the foreman to me in a large factory. "Yes, what about him?" "Well, he's a fine accountant, but if I'd send him uptown on an errand, he might accomplish the errand all right, and on the other hand, might stop at four saloons on the way, and when he got to Main

Street, would forget what he had been sent for." Can such a man be entrusted to carry a message to Garcia?

We have recently been hearing much maudlin sympathy expressed for the "downtrodden denizens of the sweatshop" and the "homeless wanderer searching for honest employment," and with it all often go many hard words for the men in power.

Nothing is said about the employer who grows old before his time in a vain attempt to get frowsy ne'er-do-wells to do intelligent work; and his long, patient striving with "help" that do nothing but loaf when his back is turned. In every store and factory there is a constant weeding-out process going on. The employer is constantly sending away "help" that have shown their incapacity to further the interests of the business, and others are being taken on. No matter how good times are, this sorting continues, only if times are hard and work is scarce, the sorting is done finer — but out and forever out, the incompetent and unworthy go. It is the survival of the fittest. Self-interest prompts every employer to keep the best — those who can carry a message to Garcia.

I know one man of really brilliant parts who has not the ability to manage a business of his own, and yet who is absolutely worthless to any one else, because he carries with him constantly the insane suspicion that his employer is oppressing, or intending to oppress him. He cannot give orders, and he will not receive them. Should a message be given him to take to Garcia, his answer would probably be, "Take it yourself." To-night this man walks the streets looking for work, the wind whistling through his threadbare coat. No one who knows him dares employ him, for he is a regular firebrand of discontent. He is impervious to reason, and the only thing that can impress him is the toe of a thick-soled Number Nine boot. Of course I know that one so morally deformed is no less to be pitied than a physical cripple; but in our pitying, let us drop a tear,

too, for the men who are striving to carry on a great enterprise, whose working hours are not limited by the whistle, and whose hair is fast turning white through the struggle to hold in line dowdy indifference, slipshod imbecility, and the heartless ingratitude which, but for their enterprise, would be both hungry 5 and homeless.

Have I put the matter too strongly? Possibly I have, but when all the world has gone a-slumming I wish to speak a word of sympathy for the man who succeeds — the man who, against great odds, has directed the efforts of others and having suc- 10 ceeded, finds there's nothing in it: nothing but bare board and clothes. I have carried a dinner pail and worked for day's wages, and I have also been an employer of labor, and I know there is something to be said on both sides. There is no excellence, per se, in poverty; rags are no recommendation; 15 and all employers are not rapacious and high-handed, any more than all poor men are virtuous.

My heart goes out to the man who does his work when the "boss" is away, as well as when he is at home. And the man who, when given a letter for Garcia, quietly takes the missive, 20 without asking any idiotic questions, and with no lurking intention of chucking it into the nearest sewer, or of doing aught else but deliver it, never gets "laid off," nor has to go on a strike for higher wages.

Civilization is one long, anxious search for just such in- 25 dividuals. Anything such a man asks shall be granted; his kind is so rare that no employer can afford to let him go. He is wanted in every city, town and village — in every office, shop, store and factory. The world cries out for such: he is needed, and needed badly — the man who can carry a message to Garcia. 30

ELBERT HUBBARD.

GROVER CLEVELAND

Grover Cleveland, the son of a clergyman, was born in New Jersey in 1837. The early death of his father denied Cleveland anything except the most meager schooling. He attended for brief periods some of the old-fashioned academies in New York State, and as a boy worked at various callings. Later he studied law and in 1859 was admitted to the bar. He held various minor offices in Buffalo, N. Y., and in 1882 was elected Mayor of that city; as mayor he made a record for efficiency and force of character. In 1883 Cleveland was elected Governor of New York, and he discharged the duties of that office with credit. He was twice President of the United States, his first term extending from 1885 to 1889 and his second from 1893 to 1897. Cleveland's public life was characterized by great independence of judgment, and as Governor and President he made a large use of the veto power.

Cleveland was largely self-educated. He strove to overcome the disabilities arising from his lack of early training by the careful schooling of his powers. His speeches and state papers were worked over industriously; he revised and rewrote; he read his addresses aloud and further revised them. He himself spoke of his method of composition as "my blundering way," declaring that he had no "style," that he only said what, according to his mind, was necessary to be said at the time. The redeeming qualities of Cleveland's writings were a rugged honesty of thought, and a fearless directness of statement. In addition to his miscellaneous addresses and papers, Cleveland wrote *Presidential Problems* (1904) and *Fishing and Hunting*

Stories (1908). The following extract is from an address delivered at a commencement of the Peirce School in Philadelphia.

SUGGESTED TOPIC FOR STUDY. — What, according to Mr. Cleveland, should guide one in the choice of a calling?

THE CHOICE OF A CAREER AND REWARDS FOR EFFORT¹

It adds much to the satisfaction and enthusiasm with which we enter upon a career, if it is one that accords with our taste and inclination; but great care should be exercised lest we subordinate to these the dictates of sound judgment. Sometimes, too, when we believe we are taking heed of our tastes and inclinations, we are only listening to the pleasing and tempting persuasions of whim and caprice. It is extremely easy to be deceived in this matter.

It is, of course, by no means necessary that you should inevitably, and as a matter of fanciful self-denial, hesitate to enter upon a career that accords with your inclination. On the contrary, if you have the opportunity, by all means engage in the kind and grade of occupation which not only best suits your temperament and preparation, but which is also in agreement with your tastes and preferences; but if you cannot accomplish that, do anything rather than remain idle. Those employed are where the tides of better things may reach them; but the idle are high and dry, far up on the shore of effortless barrenness. Of two grades of employment, if you have a choice, it may be well to accept that in which there is a prospect of growth and preferment, rather than one where promotion and development are impossible or less likely to follow good service — even though your choice may appear to involve a sacrifice of temporary present advantage.

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A few years since a gentleman of considerable wealth, prominent in the direction of an important railroad, and a large owner of its stock, spoke to me, with a father's fondness, of the ability and bright promise of his son, who had lately graduated from one of our large colleges. He told me with much pride and enthusiasm that the young man had lately made his first political speech, which was such a remarkable performance that he should certainly send me a copy. Not long ago the father died, leaving to his son the management of his estate. I soon afterward saw in a newspaper an item under the caption in large type: "Millionaire Day Laborer." I there read that this young man was an employee in the corps of engineers connected with the extension of the railroad in which his father had been interested, and that, in the language of the newspaper, he was "working for \$1.25 a day from early morning till the fall of night, in heat and rain, with his sleeves rolled up above his elbows and his shirt front thrown open." The statement closed as follows: "He was reared amid the luxury and refinement of a wealthy home, having everything which money could buy showed upon him. He was finely educated, and was afforded every opportunity which wealth and position could command; but all this he pushed aside to come West and take his place in the ranks of the surveying corps, that he might learn the business." Here is a young man with more in him than even his father suspected. His prospects for a life of usefulness and influence are probably a hundredfold better than political speech-making could possibly promise. He doubtless had the advantage of making his opportunity; but his voluntary and thoughtful selection of the means to reach a knowledge of railroad management strongly supports the suggestion that the best way to learn a business is to begin at the bottom.

* * * * * *

We must promptly and finally exclude as our standard of success, mere money-getting for its own sake. It would be a

strange perversion of our conception of life and its aims and its aspirations if we should be brought to the concession that the fortunate gambler, the bold and lucky robber or burglar, or even the idle, weak, purposeless inheritor of riches, are successful men. When we speak of life we mean a life of decency and 5 active usefulness; and when we speak of success we mean something that aids such a life and makes it more useful and not less decent — something that does not smother conscience nor dull the sense of moral responsibility, which no one should attempt to escape. We mean the accomplishment of such 10 ends as enable us to discharge better and easier our obligations to others, and which fit us to make the world, or at least a larger or smaller section of it, better and happier because of our lives and efforts.

Let us bear in mind the motto: "The world owes us a living." 15 Let us give it proper interpretation, and let us give thought to the suggestions arising from such interpretations, in our effort to discover a just and true standard of success. In this day of jostling competition, one who, by individual, independent effort, is able to meet reasonable wants and to live comfortably, 20 may be said to be in receipt of what the world owes him. When this point is reached, modest accumulation is close at hand, and usually only waits on economy and a repression of fictitious needs; and if wealth and fortune finally follow honest, courageous, persevering and self-reliant effort, the debt the world owes 25 will not be overpaid. Thus in different degrees the "living" due to us has been secured; that is, so far as it is represented by comfortable existence and accumulation. More is necessary, however, before this "living" can correspond with our standard of success. For every degree of living the world accords to us 30 we owe something to our fellows — the people of the world — whether they are of our kin and households, or whether they are only related to us by the broad bonds of common humanity. We cannot keep honest books altogether on one side. If we

have means to meet our wants and live comfortably, we owe obligations to those dependent on us, and a duty in the maintenance of a household pervaded by cheerful contentment and the influences of morality and Christian faith. If we have reached
5 the degree of accumulation, these obligations are joined by others covering a larger area; and if the stage of wealth and fortune has been reached, they have superadded to them valid claims upon us in aid of charity, and in furtherance of enterprises which elevate, educate and improve our fellow men.
10 With these duties fully discharged, we have made a further advance in combining the living we have secured with the best standard of success. The factors of success still lacking are in no way connected with our financial conditions, nor with any obligations growing out of them. They are attached to
15 life itself and to human fellowship; they concern our social relations, the duty we owe neighbors and associates, and the duty we owe our country. Kind words to those in need of them, sympathy with the distressed and afflicted, charity and mild counsel for the erring, encouragement for the despondent,
20 thoughtful consideration for the humble and lowly, and a constant exemplification of the cheerfulness and happiness of an upright life, will frequently yield richer harvests in the field of life's success than wealth can possibly produce. Let us add in completion of our standard of true success, a constant
25 example of patriotic love of country and a conscientious discharge of every duty of citizenship — not perfunctorily, nor in blind obedience to party leadership, but intelligently and in sober recognition of the responsibility the citizen assumes to his government in a land where the people rule.
30 Is the standard of success we have constructed fanciful? Our observation, our experience and our consciences tell us it is not. Is it unattainable? Not if it is sought through the path which God points out to honest and sincere human endeavor.

"The world owes us a living." In securing this, considered as a mere condition of existence, our selfish traits are apt to be stimulated, and there is danger that they will overrun the more delicate growth of the virtues needed to reach the highest standard of success. The greatest danger attending the accumulation of wealth is found in its hardening effect upon the heart and conscience, and its suffocation of our best feelings and impulses. We can guard against these dangers by keeping our thoughts and desires upon the grand and noble things that make up life's supreme success, and by checking the remorseless and imperious desires of riches as an ultimate end and purpose. Let us in our conception of success gained, give a large place to duties performed, obligations discharged and a pure conscience; and let us cultivate contentment with less than wealth, remembering that :

15

"He that holds fast the golden mean
And lives contentedly between
The little and the great,
Feels not the wants that pinch the poor,
Nor plagues that haunt the rich man's door."

20

"The world owes us a living." To win such a living we need not dwarf our better natures nor forfeit our hopes of true success. It is decreed that we can surely exact our dues from the world and at the same time can achieve a success that shall be glorious. To do this it is only required of us to be true to ourselves, true to our duty to humanity, obedient to the divine law, and submissive to the will of God.

GROVER CLEVELAND.

WILLIAM H. TAFT

William Howard Taft was born in Cincinnati in 1857. He was educated in the public schools of his native city and at Yale University, from which he was graduated in 1878. He completed the law course at the University of Cincinnati in 1880. Mr. Taft practiced his profession for five years, after which he became Assistant County Solicitor, then Judge, then Solicitor General of the United States, following which he became United States Circuit Judge, discharging also the duties of Professor and Dean of the Law School of the University of Cincinnati. Subsequently Mr. Taft was appointed Philippine Commissioner and first civil governor of the Philippine Islands. He was sent as Special Envoy to Rome and later served as Secretary of War in President Roosevelt's Cabinet from 1904 to 1908, executing also various public commissions. Mr. Taft was elected twenty-seventh President of the United States and served from 1909 to 1913. On retiring from the Presidency he was appointed Professor in the Law School of Yale University. The selections which follow are from an address delivered at the Peirce School in 1914.

SUGGESTED TOPIC FOR STUDY. — How closely is the welfare of a government linked with the material prosperity of a country? (See the second selection which follows.)

EDUCATION AND BUSINESS SUCCESS¹

Experience is said to be the best teacher, but this aphorism, like so many others, states only part of the truth. There is no task in life that cannot be made easier by the teaching of

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those who know. There are many business men of limited vision who say, "The only way to learn principles of business is to work up from the bottom. . . ." Self-made business men are said to be the best business men. This is not true. Men who have not had the benefit of business education have 5 made great success, but they have made it in spite of difficulties which they might have avoided. Thorough education would have improved their business knowledge and bettered their business judgment. . . . I say this, not because I would like to have been a business man or because my taste lay in that 10 direction, for it did not. I say it because I have found by experience that a knowledge of business methods and business principles is a constantly recurring need, both for those who practice my profession of the law and for those who perform judicial functions. They are also most important and helpful 15 to those who are charged with the official responsibility of the conduct of the government in which, in one capacity or another, until recently I have been engaged almost continuously for twenty-seven years. . . . My father, whose industry, enter- 20 prise and wide general interest in every improvement impress themselves on me the longer I live, took up stenography rather late in life, but mastered it sufficiently to leave many of his notes and manuscripts in the corresponding style of the Pitman system which an expert can easily read. He found it most useful as a lawyer, as a judge, as a Cabinet officer and as a 25 diplomatic representative abroad. I have advised my boy, who is just now beginning the practice of the law with a first-class legal education, and who is much more thoroughly drilled in the principles of law than I was when I came to the Bar, that he ought to supplement his general theoretic knowledge 30 of the law with a course at a good business school.

* * * * *

There is no royal road to the prizes of life, and we cannot be legislated into them. No statute can be conceived which will

furnish a vicarious method of casting the penalty for our moral defects and weaknesses of character on to some one else. In going out into life, bear in mind that, kindly as many people are, generous as they may be in helping you and in giving you encouragement, the only certain means of winning what you desire is the making yourself useful to those whose benefit and welfare your work affects. If you are in an independent business, it is the good work you do for those who patronize you that will make them permanent customers, and will enlarge your business. If you serve an employer, it is the value of the service to him that is going to secure you good wages and promotion. It is your fidelity in the interest of your employer and your enthusiasm in making your work tell in his behalf that is going to make him think that it is in his interest to hold you in his employ and to increase your compensation and your responsibilities.

If, on the other hand, attuning yourself to the general chorus of discontent and unrest and hostility to the successful, you are constantly complaining that you are not getting enough, if you give him the impression that you are too big for the work you are doing, and that it has not your attention and your faithful application and interest, and the work itself does not show enthusiastic energy in his behalf that he would like to see, then you are not going to make a success.

The opportunity for success is just as great to-day as it ever was if one brings loyalty and fidelity and intelligence and industry to the discharge of the task that he has assumed. Ask the head of any great establishment what is his chief difficulty to-day and he will tell you in finding lieutenants whose loyalty and intelligent discretion and attention to duty he can depend upon, whether he is absent or present.

Don't make a mistake as to what is real success in life. "All that glisters is not gold." Look around you and tell me if you do not know many that have attained success in every worldly

way, with whom you would not exchange your lot, humble as it may be. We cannot all be merchant princes, or captains of industry, or leaders of the great professions, or Presidents, Supreme Justices, or successful statesmen. Neither ability nor circumstances may make it possible. But every man and woman can do well his daily task. Every one can be loyal to the service he is in. Every one can be industrious. Every one can be honest, fair and generous to his fellow man. Every one can help some one else in affliction. Every one can love his wife and family, and can bring up his children with clean, moral minds ¹⁰ and with proper standards. I would not abate in the slightest your ambition to get on in the world and to win the highest success. What I am anxious to emphasize, however, is that after you have realized your ambition, whatever it is, or even if you have failed in it and have only led a humdrum life, the ¹⁵ greatest, and I might almost say, the only real lasting pleasure you will have after living a generation will be the thought of the good work you have tried to do for your family, for your community, and for your fellow man. The most precious legacy you will leave to your children will be a high character, tested ²⁰ and proven by an honest, useful, courageous life.

WILLIAM H. TAFT.

MATERIAL PROSPERITY AND THE GOVERNMENT ¹

So rapidly, however, do we become accustomed to quick and cheap transportation, to quick and cheap communication for all, and to other great improvements, that when a discovery that has given to us new comforts of life is ten years old we have ²⁵ come to regard them as necessities and their deprivation as a hardship. The humblest workman to-day enjoys more domestic and every-day convenience than good Queen Bess in the height of her power, or indeed the monarchs of the Eighteenth Century.

Great material growth is essential to keep up with the in- ³⁰

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crease of population and to give opportunity for greater spiritual growth of the individual and the community. We must not decry, therefore, the great benefit that has come to the world from these results of human ingenuity, application and sacrifice.

5 It has been due to our system of individual liberty, the right of property and the impetus of the motive of enlightened selfishness that is encouraged by our present social and governmental system. If no adequate reward had been provided for strenuous effort, self-denial and the cultivation of those prudential virtues
10 that are always essential to progress, society would have been reduced to a dead level of comparative inactivity, to the mere dragging out of physical existence and with no time or opportunity for higher development.

But this tremendous energy in the accumulation of capital and
15 wealth has had an evil accompaniment. The attention of all the people was focused on material success. All other motives and all other considerations were for a time absorbed in the chase for the dollar. The discovery of the value of combination, first in mechanical devices greatly saving human labor,
20 and then of capital in the reduction of the cost of operation, led to its use for another and more sinister purpose, to wit, in the establishment of monopolies. These were obtained in the form of public franchises and privileges, without adequate governmental control, and in the form of trusts. Agents of
25 great corporations, for the purpose of maintaining their power, sought political influence and political control through abhorrent and corrupt means; and through the lethargy of the electorate in the discharge of their political functions and their neglect in the selection and careful watching of their represent-
30 atives in government, there came to be a plutocratic control of political agencies that threatened the integrity of the government and its utility as a beneficent instrument of a free people.

For the last decade or more there has been a crusade against plutocracy which has brought about a marvelous change among

the people and has developed in them a concern and care to suppress corporate corrupt control of politics. This has worked a great reform. It was not to be expected, however, that all the people could be roused to such a danger and to the measures necessary to remedy its evil results, without some unwise excesses. We are now passing through the period when such excesses are manifesting themselves. Enthusiasts are sure that men and society are changing and that something like a millennium is at hand and results are prophesied which are not only contrary to experience but are altogether at variance with 10 human nature as we know it.

* * * * *

One tendency to which the enthusiasm of this great and beneficial movement has led a number of extremists and toward which, indeed, for a temporary period all society seems to be inclining, is to discover the cure for the defects of our present 15 democracy in more democracy and the material abandonment or modification of representative government. Many thoroughly believe in this cure as the only escape from a plutocracy. Many who don't believe in it and see clearly its inefficacy and dangers, are without the courage of their convictions and go 20 along in the procession, with the hope that it will wear itself out, and that meantime they will not lose touch with the majority.

That the movement may ultimately result in some minor useful changes in our present system I am not prepared to 25 deny. But that, if given the full form proposed for it now by its earnest promoters, it will result in a destruction of the independence of the judiciary and of our constitutional government, and in taking away all our possible political efficiency, I cannot doubt. The principles we now seek to enforce in our 30 government, however imperfectly, are that all men should be regarded as equal before the law, and that all men should be given, as far as possible, equal opportunity for the maintenance

by their own efforts of themselves and their families and for the pursuit of their happiness.

In its ultimate analysis, this so-called movement toward purer democracy tends to encourage a state of the public mind in which all men are regarded as equal in experience and intelligence, and in which there shall be no authority or influence resting on superior character, service or knowledge. Leadership is to be discouraged and we are to have a dead level of comfort and happiness and political power and influence for all individuals. This has not been, and cannot be and never will be, because it is contrary to human nature, and even if it were not utterly impractical and chimerical and could be forced on society, it would result in retrogression and a great obstruction to the pursuit of happiness.

* * * * * * *

I am greatly concerned as to the ultimate result of such movements, unsound from both a political and an economical standpoint, because as Horace, the poet, somewhere says, "You can drive human nature out of the door with a pitchfork and it will come back through the window." One cannot suspend the economic law dependent on [that] human nature any more than one can suspend the law of gravitation, and these constant elements in the situation operating against the aims of impractical reformers, however enthusiastic, will ultimately assert themselves. But what I am anxious to do is to head off these experiments as soon as we can in order that the retarding of human and political progress by trial of such nostrums may be minimized.

WILLIAM H. TAFT.

ALFRED LORD TENNYSON

Alfred Tennyson, the son of a clergyman, was born in Lincolnshire, England, in 1809, which was the same year in which Edgar Allan Poe and Elizabeth Barrett Browning were born. Alfred Tennyson attended an English classical school where he had a rigid drill in Latin poetry. Tennyson wrote verse at twelve years of age, and when he was eighteen brought out with his brother a volume entitled *Poems by Two Brothers*. At nineteen the young poet went to Cambridge, where in the next year he won the Chancellor's prize for the best original poem. In 1830 he published a volume of verse termed *Poems, Chiefly Lyrical*. Although this was much criticized, its author was recognized as showing great promise. Tennyson left the university without being graduated, and entered upon a period of hard work. His next important publication was in 1842, when two volumes of his poems appeared in which was included "Locksley Hall." Tennyson produced regularly from this time. Upon the death of Wordsworth in 1850 he was appointed poet laureate. Tennyson was a tireless worker, and great work succeeded great work. He was elevated to the peerage in 1884. "Locksley Hall Sixty Years After" appeared in 1886, forty-four years after "Locksley Hall." In "Locksley Hall," a young man is represented as having come from the East. The poem breathes the spirit of optimism characteristic of youth. In "Locksley Hall Sixty Years After," the young man has become the old man, and the optimism of youth is converted into the foreboding of age. There appears no warrant for the inference sometimes made that these poems are in any sense autobiographical. Tennyson died in 1892.

TOPIC FOR STUDY. — Why was not Tennyson's Vision of the Future ("Locksley Hall") realized in 1914?

TENNYSON'S VISION OF THE FUTURE

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be ;

Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales ;

5 Heard the heavens fill with shouting and there rain'd a ghastly
dew

From the nations' airy navies grappling in the central blue ;

Far along the world-wide whisper of the south-wind rushing
warm,

With the standards of the peoples plunging thro' the thunder-
storm ;

Till the war-drum throb'd no longer, and the battle-flags were
furl'd

10 In the Parliament of man, the Federation of the world.

There the common sense of most shall hold a fretful realm in
awe,

And the kindly earth shall slumber, lapt in universal law.

So I triumph'd ere my passion sweeping thro' me left me dry,
Left me with the palsied heart, and left me with the jaundiced
eye ;

15 Eye, to which all order festers, all things here are out of joint.
Science moves, but slowly, slowly, creeping on from point to
point ;

Slowly comes a hungry people, as a lion, creeping nigher,
Glares at one that nods and winks behind a slowly-dying fire.

Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the
suns.

What is that to him that reaps not harvest of his youthful
joys,
Tho' the deep heart of existence beat for ever like a boy's?

Knowledge comes, but wisdom lingers, and I linger on the shore, s
And the individual withers, and the world is more and more.

From "LOCKSLEY HALL."

LOCKSLEY HALL SIXTY YEARS AFTER

Chaos, Cosmos! Cosmos, Chaos! who can tell how all will
end?

Read the wide world's annals, you, and take their wisdom for
your friend.

Hope the best, but hold the Present fatal daughter of the Past,
Shape your heart to front the hour, but dream not that the
hour will last.

10

Ay, if dynamite and revolver leave you courage to be wise —
When was age so cramm'd with menace? madness? written,
spoken lies?

Envy wears the mask of Love, and, laughing sober fact to scorn,
Cries to weakest as to strongest, 'Ye are equals, equal-born.'

Equal-born? O, yes, if yonder hill be level with the flat.
Charm us, orator, till the lion look no larger than the cat,

15

Till the cat thro' that mirage of overheated language loom
Larger than the lion, — Demos end in working its own doom.

Russia bursts our Indian barrier, shall we fight her? shall we yield?

Pause! before you sound the trumpet, hear the voices from the field.

Those three hundred millions under one Imperial sceptre now,
Shall we hold them? shall we loose them? take the suffrage of the plow.

5 Nay, but these would feel and follow Truth if only you and you,
Rivals of realm-ruining party, when you speak were wholly true.

Plowmen, Shepherds, have I found, and more than once, and still could find,
Sons of God, and kings of men in utter nobleness of mind,

Truthful, trustful, looking upward to the practiced hustings-liar;

10 So the higher wields the lower, while the lower is the higher.

Here and there a cotter's babe is royal-born by right divine;
Here and there my lord is lower than his oxen or his swine.

Chaos, Cosmos! Cosmos, Chaos! once again the sickening game;
Freedom, free to slay herself, and dying while they shout her name.

15 Step by step we gain'd a freedom known to Europe, known to all;

Step by step we rose to greatness, — thro' the tonguesters we may fall.

You that woo the Voices — tell them 'old experience is a fool,'
Teach your flatter'd kings that only those who cannot read can rule.

Pluck the mighty from their seat, but set no meek ones in their place;

Pillory Wisdom in your markets, pelt your offal at her face.

Tumble Nature heel o'er head, and, yelling with the yelling street,

Set the feet above the brain and swear the brain is in the feet.

Bring the old dark ages back without the faith, without the hope, 5

Break the State, the Church, the Throne, and roll their ruins down the slope.

Authors — essayist, atheist, novelist, realist, rhymester, play your part,

Paint the mortal shame of nature with the living hues of art.

Rip your brothers' vices open, strip your own foul passions bare;

Down with Reticence, down with Reverence — forward — naked — let them stare. 10

Feed the budding rose of boyhood with the drainage of your sewer;

Send the drain into the fountain, lest the stream should issue pure.

Set the maiden fancies wallowing in the troughs of Zolaism, —

Forward, forward, ay and backward, downward too into the abysm!

Do your best to charm the worst, to lower the rising race of men; 15

Have we risen from out the beast, then back into the beast again?

Only 'dust to dust' for me that sicken at your lawless din,

Dust in wholesome old-world dust before the newer world begin.

Heated am I? you — you wonder — well, it scarce becomes
mine age —

Patience! let the dying actor mouth his last upon the stage.

Cries of unprogressive dotage ere the dotard fall asleep?

Noises of a current narrowing, not the music of a deep?

5 Ay, for doubtless I am old, and think gray thoughts, for I am
gray;

After all the stormy changes shall we find a changeless May?

After madness, after massacre, Jacobinism and Jacquerie,

Some diviner force to guide us thro' the days I shall not see?

When the schemes and all the systems, Kingdoms and Republics
fall,

10 Something kindlier, higher, holier — all for each and each for
all?

All the full-brain, half-brain races, led by Justice, Love and
Truth;

All the millions one at length, with all the visions of my youth?

All diseases quench'd by Science, no man halt, or deaf or blind;

Stronger ever born of weaker, lustier body, larger mind?

15 Earth at last a warless world, a single race, a single tongue —

I have seen her far away — for is not Earth as yet so young? —

Every tiger madness muzzled, every serpent passion kill'd,

Every grim ravine a garden, every blazing desert till'd,

Robed in universal harvest up to either pole she smiles,

20 Universal ocean softly washing all her warless isles.

Warless? when her tens are thousands, and her thousands
millions, then —

All her harvest all too narrow — who can fancy warless men?

Warless? war will die out late then. Will it ever? late or soon?
 Can it, till this outworn earth be dead as yon dead world the
 moon?

* * * * *

All the suns — are these but symbols of innumerable man,
 Man or Mind that sees a shadow of the planner or the plan?

Is there evil but on earth? or pain in every peopled sphere? 5
 Well, be grateful for the sounding watchword 'Evolution' here,

Evolution ever climbing after some ideal good,
 And Reversion ever dragging Evolution in the mud.

What are men that He should heed us? cried the king of sacred
 song;

Insects of an hour, that hourly work their brother insect wrong, 10

While the silent heavens roll, and suns along their fiery way,
 All their planets whirling round them, flash a million miles a day.

Many an æon moulded earth before her highest, man, was born,
 Many an æon too may pass when earth is manless and forlorn,

Earth so huge, and yet so bounded — pools of salt, and plots of
 land — 15

Shallow skin of green and azure — chains of mountain, grains of
 sand!

Only That which made us meant us to be mightier by and by,
 Set the sphere of all the boundless heavens within the human
 eye,

Sent the shadow of Himself, the boundless, thro' the human
 soul;

Boundless inward in the atom, boundless outward in the
 Whole. 20

* * * * *

Is it well that while we range with Science, glorying in the Time,
 City children soak and blacken soul and sense in city slime?

There among the glooming alleys Progress halts on palsied feet,
 Crime and hunger cast our maidens by the thousand on the
 street.

5 There the master scrimps his haggard sempstress of her daily
 bread,

There a single sordid attic holds the living and the dead.

There the smouldering fire of fever creeps across the rotted floor,
 And the crowded couch of incest in the warrens of the poor.

Nay, your pardon, cry your 'Forward,' yours are hope and
 youth, but I —

10 Eighty winters leave the dog too lame to follow with the cry,

Lame and old, and past his time, and passing now into the
 night;

Yet I would the rising race were half as eager for the light.

Light the fading gleam of even? light the glimmer of the dawn?
 Aged eyes may take the growing glimmer for the gleam with-
 drawn.

15 Far away beyond her myriad coming changes earth will be
 Something other than the wildest modern guess of you and me.

Earth may reach her earthly-worst, or if she gain her earthly-
 best,

Would she find her human offspring this ideal man at rest?

Forward then, but still remember how the course of Time will
 swerve,

20 Crook and turn upon itself in many a backward streaming curve.

* * * * *

Cast the poison from your bosom, oust the madness from your
brain.

Let the trampled serpent show you that you have not lived in
vain.

Youthful ! youth and age are scholars yet but in the lower school,
Nor is he the wisest man who never proved himself a fool.

Yonder lies our young sea-village — Art and Grace are less and
less :

5

Science grows and Beauty dwindles — roofs of slated hideous-
ness !

* * * * * * *

Poor old Heraldry, poor old History, poor old Poetry, passing
hence,

In the common deluge drowning old political common-sense !

Poor old voice of eighty crying after voices that have fled !

All I loved are vanish'd voices, all my steps are on the dead. 10

All the world is ghost to me, and as the phantom disappears,
Forward far and far from here is all the hope of eighty years.

* * * * * * *

You, my Leonard, use and not abuse your day,
Move among your people, know them, follow him who led the
way,

Strove for sixty widow'd years to help his homelier brother
men,

15

Served the poor, and built the cottage, raised the school, and
drain'd the fen.

Hears he now the voice that wrong'd him ? who shall swear it
cannot be ?

Earth would never touch her worst, were one in fifty such as he.

Ere she gain her heavenly-best, a God must mingle with the
game.

Nay, there may be those about us whom we neither see nor
name,

Felt within us as ourselves, the Powers of Good, the Powers of
Ill,

Strowing balm, or shedding poison in the fountains of the will.

s Follow you the star that lights a desert pathway, yours or
mine.

Forward, till you see the Highest Human Nature is divine.

Follow Light, and do the Right — for man can half-control his
doom —

Till you find the deathless Angel seated in the vacant tomb.

ALFRED LORD TENNYSON.

DAVID STARR JORDAN

David Starr Jordan was born in Gainesville, N. Y., in 1851. He was graduated from Cornell University in 1872 with the degree of M.S., and in medicine from the Indiana Medical College in 1875.

Dr. Jordan taught science for a number of years and was President of the University of Indiana from 1885 to 1891. In 1891 he became President of Leland Stanford Junior University, where he continued until 1916. He has written extensively on scientific subjects, particularly in zoölogy, dealing especially with fishes. In his later life, Dr. Jordan has also written and spoken on education, public welfare, and world peace. The extract which follows is from a booklet of the same title, published in 1905.

SUGGESTED TOPIC FOR STUDY. — State what you conceive to be the Call of the Twentieth Century to the man of the present, and show how this call can best be answered.

THE CALL OF THE TWENTIETH CENTURY¹

The man in the Twentieth Century needs must be a man of character. It was said of Abraham Lincoln that he was a man "too simply great to scheme for his proper self." The man who schemes for his own advancement soon forfeits the support of others. He may lay pipes and pull wires, seeming for a little to succeed. "God consents, but only for a time." Sooner or later, if he lives to meet his fate, he finds his end in utter failure. And this failure is final; for those who have suffered will not

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help him again. Even rats desert a sinking ship. To be successful a man need take no heed for his own particular future. He will find his place in the future of his work.

In the ordinary business of life the smart man has had his
5 day. He gives place to the man who can bring about results. Whatever the present menace of trust and monopoly, the business of the future must be conducted on large lines. The profits of the future will be the legitimate reward of economy, organization, and boldness of conception. To this end absolute honesty
10 is essential to success. The merchant selling poor goods at high prices, an article which looks as good as the real thing but is something else, must give place to a larger system, with specialized service on a basis of absolute truthfulness. Business of a large scale must finally demand publicity and equity. Sooner
15 or later even monopolies must grant this, whether we insist on it by statute or not. It is necessary for their own protection; for large structures cannot long stand on insecure foundations. In the long run trade is honest; for dishonest trade cuts its own throat.

20 Above all, because including all, the century will ask for men of sober mind. The finest piece of mechanism in all the universe is the brain of man and the mind which is its manifestation. What mind is, or how it is related to brain cells, we cannot say, but this we know, that as the brain is, so is the mind; whatever
25 injury comes to the one is shown in the other. In this complex structure, with its millions of connecting cells, we are able to form images of the external world, truthful so far as they go, to retain these images, to compare them, to infer relations of cause and effect, to induce thought from sensation, and to
30 translate thought into action. In proportion to the exactness of these operations is the soundness, the effectiveness of the man. The man is the mind, and everything else is accessory. The sober man is the one who protects his brain from all that would do it harm. Vice is our name for self-inflicted injury, and

the purpose of vice is to secure a temporary feeling of pleasure through injury to the brain. Real happiness does not come through vice. You will know that which is genuine because it makes room for more happiness. The pleasures of vice are mere illusions, tricks of the nervous system, and each time these tricks are played it is more and more difficult for the mind to tell the truth. Such deceptions come through drunkenness and narcotism. In greater or less degree all nerve-affecting drugs produce it; alcohol, nicotine, caffeine, opium, cocaine, and the rest, strong or weak. Habitual use of any of these is a physical vice. A physical vice becomes a moral vice, and all vice leaves its record on the nervous system. To cultivate vice is to render the actual machinery of our mind incapable of normal action.

It is the brain's business to perceive, to think, to will, to act. All these functions taken together we call the mind. The brain is hidden in darkness, sheltered within a box of bone. All that it knows comes to it from the nerves of sense. All that it can do in this world is to act on the muscles it controls through its nerves of motion. The final purpose of knowledge is action. Our senses tell us what lies about us, that we may move and act, and do this wisely and safely. The sense-organs are the brain's only teachers so far as we know, the muscles are its only servants. But there are many orders which may be issued to these servants. Out of the many sensations, memories, imaginations, how shall the brain choose? The power of attention fixes the mind on those sensations or impressions of most worth, pushing the others into the background. Past impressions, memory-pictures, linger in the brain, and these, bidden or unbidden, crowd with the others. To know the relation of all these, to distinguish present impressions from memories, realities from dreams, — this is mental sanity. The sane brain performs its appointed task. The mind is clear, the will is strong, the attention persistent, and all is well in the

world. But the machinery of the brain may fail. The mind grows confused. It mistakes memories for realities. It loses the power of attention. A fixed idea may take possession of it, or it may be filled by a thousand vagrant impressions, wandering
5 memories, in as many seconds. In this case the response of the muscles becomes uncertain. The acts are governed not by the demands of external conditions but by internal whims. This is a condition of mania or mental irresponsibility. Some phase of mental unsoundness is produced by any of the drugs
10 which affect the nerves, whether stimulants or narcotics. They may help to borrow from our future store of energy, but they borrow at compound interest and never repay the loan. They give an impression of joy, of rest, or activity, without giving the fact; one and all, their function is to force the nerv-
15 ous system to lie. Each indulgence in any of them makes it harder to tell the truth. One and all, their supposed pleasures are followed by reactions, subjective pains as unreal as the joys which they follow. Each of them, if used persistently, brings incapacity, insanity, and death. With each of them, use creates
20 appetite. To yield once it is easier to yield again. The harm of some of them is slight. Tea, coffee, beer, claret, in moderate quantities, do but moderate harm, but all of them are without other effect on the nerves save to work them injury. White lies at the best are falsehoods. These are the white lies
25 of physiology. In regard to each of these, the young man must count the cost. Count all the cost and be prepared to pay.

DAVID STARR JORDAN.

HENRY VAN DYKE

Henry van Dyke was born "a son of the manse," in Philadelphia, in 1852. He was graduated from Princeton College in 1873 and from Princeton Theological Seminary in 1877. Henry van Dyke served as pastor in Newport, R.I., and in New York City, and was appointed Professor of English Literature at Princeton in 1900, continuing in that position until 1913. From 1913 to 1917 he was United States Minister to the Netherlands. Later he resumed his work at Princeton.

Dr. van Dyke has written extensively on theology and the out-of-doors, and he has taken rank as essayist, story-teller, poet, and literary critic. Among his well-known books are *Little Rivers* (1895), *The Other Wise Man* (1896), *Fisherman's Luck* (1899), and *Essays in Application* (1905). The following essay is characteristic of Dr. van Dyke's clearness of thought and directness of statement.

SUGGESTED TOPIC FOR STUDY. — Write at least a thousand words on the benefits of commerce, basing the study on the following extract from Henry van Dyke, and that of Thomas B. Reed, pp. 120-129.

WHO SNEERS AT COMMERCE?¹

There is a nobility of trade which has its traditions of glory, its laws of honor, its history of usefulness, and its purpose of beneficence to all mankind. There is an order of the Golden Fleece to which the world owes its greatest discoveries and its largest advances in civilization. It was founded in the palmy days of Greece, but it has survived to the present day, and

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we need not look far to find its knights of labor, of adventure, of honor, and of generous succor to the oppressed.

Who sneers at commerce? Is it the lover of liberty? Let him remember that the grandest battles for freedom have been
5 fought by mercantile nations. It was commercial Holland that defied the tyranny of Spain; it was the merchantmen of England that shattered the Armada on the stormy waters of the Channel; it was a band of trading colonies that set up the standard of liberty in the New World; and but for the freely offered wealth
10 — and the nobly sacrificed lives — of our mercantile classes, I leave it to you to say, whether our new Republic would not now be dismembered and dishonored.

Who sneers at commerce? Is it the devotee of learning? Let him remember that it was the traders of Phœnicia who gave
15 letters to Greece; it was the maritime states of Greece who adorned the world with poetry, and philosophy, and art; it was the age of England's commercial supremacy which brought the highest glory to her universities; it is in great part the liberality of merchants which has established on our shores
20 these great institutions of learning, — Harvard, Yale, Princeton, Columbia, Cornell. Let him remember the little commercial city of Leyden, and her imperishable example. For when her heroic siege was ended — when she had won her unparalleled victories against armies, ships, cannon, pestilence, flood, and
25 famine — when the Prince of Orange in his unbounded gratitude came and asked her to choose her reward — that little city of Dutch merchants chose not gold, nor freedom from taxes, but a university, and the reward of her defense became the light of Europe.

30 Who sneers at commerce? Is it the friend of peace? Let him remember that commerce has created and established the system of international law; that there is no spot of land to-day upon which the rights of property and person are more secure than upon the high seas. Let him remember that "every ship

that sails the ocean is a pledge of peace to the extent of its value; every white sail a more appropriate symbol of peace than the olive-branch itself."

Who sneers at commerce? Is it the preacher of Christianity? Let him remember that it was the trade of Thessalonica which 5 caused the Gospel to sound forth from that city into all the world; it was the enterprise of commerce which opened the closed gates of China, and Japan, and Corea to the missionary, and made possible those triumphant advances of Christianity of which we are beginning to hear the first footfalls, and for 10 whose completion we must look to the consecrated wealth of mercantile communities. Let the Church understand her opportunity, and her task. Convert commerce and you have found "the Knight-errant of the Cross." Convince those who 15 reap the honorable gains of trade that their wealth has its sacred obligations as well as its great privileges, that the richest man is not he who has the most money, but he who makes the best use of what he has, that great possessions are a royal trust from God to be employed for the benefit of mankind, and then the noble order of true commerce will become the transforming and up- 20 lifting power of our modern civilization.

HENRY VAN DYKE, D.D., LL.D.

NOTES¹

6. 3. **Flaundrish bever** = beaver hat imported from Flanders.
 6. 4. **botes** = boots.
 6. 6. **his winning** = his profit.
 6. 7. **were kept for any thing** = should be made safe at any cost.
 6. 8. **Bitwixe Middelburgh and Orewelle** = between Harwich, England, on the North Sea, and a point opposite in the Netherlands.
 6. 9. **Wel coude he** = he knew how.
 7. 6. **Thestat, tharray** = The estate, the array, — a contraction common in Chaucer's time.
 7. 11. **baren** = bore or conducted.
 7. 13. **viage** = voyage or trip.
 7. 14. **remenaunt** = remnant.
 7. 20. **shal telle a tale after** = has to tell a tale according to.
 7. 22. **Everich** = every, each.
 7. 24. **elles he moot** = else he may.
 8. 1. **o word** = one word.
 8. 2. **brode** = broad or easily understood.
 8. 5. **mote** = must.
 8. 7. **All have I nat** = Although I have not.
 11. 2. **faery** = the result of enchantment.
 11. 4. **burn** = clearing in the woods made by burning the trees.
 11. 17. **tricked out** = dressed with display.
 12. 1. **straitly** = rigorously, narrowly.
 12. 7. **Judas** = Judas Iscariot, the apostle who betrayed Jesus for thirty pieces of silver. As here used, Judas signifies the father of those who allow the love of money to rule their lives.
 12. 9, 10. **"whoso speaketh filthy speech"** = Evidently refers to Colossians 3:8. (Authorized Version.)
 12. 10. **Lucifer** = Satan, the rebel angel who was driven from heaven. See Isaiah (Authorized Version) 14:12, also Luke 10:18.

¹ Pages are indicated by heavy faced type; lines on given pages are indicated by lighter faced type.

12. 11. **Bidders** = those who speak for, ask for, or pray for.
12. 14. **Robert knaves** = a band of lawless vagabonds well known in the fourteenth century.
12. 15. **palmer**s = pilgrims who had returned from the Holy Land bringing palm branches.
12. 16. **St. James** = a sacred shrine at Compostela, in Spain.
12. 21. **hooked staves** = long, stout walking sticks (staves) with crooks at ends.
12. 22. **Walsingham** = an English chronicler who is the principal contemporary authority for the late fourteenth and the early fifteenth centuries.
12. 23. **loobies** = lubbers, awkward, clumsy fellows.
12. 23. **cofes** = loose outer garments, cloaks, or mantles.
12. 31. **themselves** = their own classes.
12. 33. **ploughmen** = a class regarded by the author as inferior to all the others.
13. 3. **lean thing** = creature or person; was not used in contempt.
13. 8 to 14. 29. Langland applied this old fable to the conditions in England of his time. The rats were the influential people, the mice those of less consequence. The cat was regarded as Edward III, or John of Gaunt. The kitten was Edward's grandson, Richard, who afterwards became king with the title of Richard II.
13. 22. **warren** = preserve.
14. 12. "where the Cat is a Kitten" = where the king is a child.
14. 13, 14. "Woe to thee, O land, whose king is a boy." (See Ecclesiastes 10: 16.)
14. 32. **coifs** = close-fitting caps.
14. 33. **serjeants of the Bar** = lawyers of high rank.
15. 10. "God save you, Dame Emma," was the refrain of a song popular in the fourteenth century.
15. 13. **Alsace** = province of East France; **Gascony** = an ancient dukedom of Southwest France.
15. 14. **Rhine** = river flowing through Germany; vineyards are on the hillsides rising from the river.
15. 14. **Rochelle** = La Rochelle, a seaport of western France; place of export for French wines.
15. 21. **said my Belief** = made my confession.
16. 14. **chapmen** = merchants, traders or dealers.
16. 21, 22. **Whoso spareth the rod spoileth his children.** (Proverbs 13: 24.) In the Revised Version the rendering is:

"He that spareth his rod hateth his son ;
But he that loveth him chasteneth him betimes."

"Rod" as used in this connection probably means scepter or badge of authority. The significance is to rule or to control, not to beat with a stick.

17. 5, 6. **hackney man** = one who lets out horses for hire.

17. 6. **Cock Lane** = part of London.

17. 8. **Pridie** = evidently part of London.

17. 9. **ratter** = rat catcher.

17. 9. **sweeper of Cheap** = a scavenger of West Cheap or Cheap-side.

17. 9. **riding-man** = one who held land because of serving on horseback.

17. 14 to 17. 27. Skeat thus explains these lines, "It seems that Hikke chose Bette to be his deputy. Then Beete and one appointed by Clement tried to make a bargain, but could not settle it till Robyn was called in as umpire, by whose decision Clement and Hikke had to abide. Hikke obtained the cloak, which was the better article, and Clement was allowed to fill up his cup at Hikke's expense. If either drew back, he was to be fined a gallon of ale."

17. 15. **New Fair** = game of barter.

17. 27. **louring** = slow dancing or the playing of slow music.

17. 31. **gleeman** = wandering minstrel or musician.

18. 14. **halidom** = something sacred; earlier much used in sacred oaths.

21. 1. **Yle** = isle.

21. 1. **ne** = nor.

21. 1. **bezonde** = beyond.

21. 2. **Sterre transmontaine** = the pole star or north star.

21. 2. **clept** = called.

21. 6. **Avys** = advice.

21. 13. **o** = one.

21. 14. **be** = by.

21. 14. **zif** = if.

21. 15. **sotyle** = subtle.

21. 15. **compasement** = compassing or encircling.

21. 18. **seyn** = seen.

21. 19. **Braban** = Brabant.

21. 21. **Almayne and Bewme** = Germany and Bohemia.

21. 23. **septemtrioneles** = northern.

21. 24. not schulle = now shall.
 21. 25. ze = you; azen = against.
 21. 26. tho = those.
 21. 29. beren = bear.
 21. 30. egalle parties = equal parts.
 21. 30. mochel = much.
 21. 31, 32. meridionales = southern.
 22. 10. scholde = should.
 22. 11. zou = (to) you.
 22. 13. halfondelle = half.
 22. 21. saf = save or except.
 22. 27. zit = yet.
 22. 28. envirowne = encircle.
 22. 32. wyten = know.
 23. 2. trespassables = that which may be passed over.
 23. 9. han = have.
 23. 10. highe = highly.
 23. 14, 15. Jerusalem is in the myddes of the World. The conception of the early church from interpretations of the Bible. (See the note for 30. 12, and 13.) Palestine was near the meeting place of the Old World continents.
 23. 15, 16. preven and schewen = prove and show.
 23. 16. pighte = fixed.
 23. 18. schadwe = shadow.
 23. 19. Psautre = psalter.
 23. 23. Zeres = years.
 23. 24. sechen = seek.
 23. 25. zee = ye.
 23. 26. Gene = Genoa.
 23. 30. grete Cane = great Khan. Khan was the title of authority in the East. See also *Travels* of Marco Polo.
 24. 2. is on the beste stored = best supplied with.
 24. 7. Zates = gates.
 24. 10. Sege = siege, meaning situation or position.
 24. 19. hem = them.
 24. 19. Vyneres = vivaries, preserves, or parks.
 24. 20. Brigge = bridge.
 24. 25. Desport = pastime.
 24. 26. lete chace hem = let chase them.
 24. 32. to gydere = together.
 24. 33. Nygromancye = necromancy, magic.

25. 1. wot nere = never knew.
25. 3. sotyle = subtle.
25. 5. fercastyng = forecasting, foretelling.
25. 9. conyng and worchyng = cunning and working.
25. 12. only to his eldeste Sone. An early tradition that the mysteries of certain crafts were to be taught by the worker only to his eldest son.
25. 16. zalowe = yellow. Note likeness to sallow.
25. 18. Berylle = beryl.
25. 19. Emeraudes = emeralds.
25. 20. Onichez = onyx.
25. 21. propurlyche = properly or correctly.
25. 25. hardy = bold.
25. 27. Gestes = jests or humorous incidents.
25. 34 to 26. 1. Greycynges and Pileres = flights of steps and pillars.
26. 1. Pawmentes = pavements.
26. 3. clene = completely, entirely.
26. 6. neighen = approach.
30. 1. Dedication: Sir Francis Walsingham = Elizabethan statesman and patron of learning who died in London in 1590.
30. 6. Westminster = an ancient and famous school in Westminster, London. The school owed much to the patronage of Queen Elizabeth.
30. 9. boord = table.
30. 12, 13. "the division of the earth into three parts." An early and popular idea was the earth was divided into three parts the center of which was at the east end of the Mediterranean Sea. (See Ezekiel 5: 5.)
31. 13. preferred to = chosen for.
31. 19. Christ-church = one of the leading Colleges of Oxford University, founded in 1525 as Cardinal College.
31. 28. auditory = hearers.
31. 34. Ligier = liege, from ligeance or allegiance.
32. 5-8. For an account of the tardiness of England in beginning navigation see Herrick, *History of Commerce and Industry*, p. 217.
32. 17. her most excellent Majesty = Queen Elizabeth.
32. 26. regiment = rule or reign.
32. 29. Balsara = Balsar or Bulsar, town in India on the Gulf of Cambay.

32. 30. Goa = Portuguese possession on the Malabar Coast in India.

32. 34. Nova Hispania = New Spain, *i.e.*, Spain's possessions in the New World.

33. 2. Luzones = early name for Philippine Islands, the largest of which is Luzon.

33. 2. in despight of = despite.

33. 4. Bona Speranza = Cape of Good Hope.

33. 20-24. Laws were repeatedly passed in England punishing idle persons, "sturdy beggars," and vagabonds.

33. 25. longe peace and seldome sicknes = absence of war and pestilence. War and plague were looked upon as checks to the increase of population. See Malthus, *Essay on Population*.

34. 7. xx^{ti} at a clappe = twenty at a time.

34. 9, 10. condemned for certen yeres. The practice of transporting felons to the colonies was later adopted by Great Britain in dealing with her North American settlements and Australia. For an account of the working out of Hakluyt's plan see Butler, "British Convicts Shipped to American Colonies," in *American Historical Review*, October, 1896.

34. 12. deale boordes = boards which were of a given width and length; as generally used deal boards were wider than seven inches and longer than six feet.

34. 13. sope ashes = potash or black ashes for making soap. These ashes were a staple commodity where timber land was being cleared; potash was made by leaching the wood ashes and boiling the lye.

34. 16. perles and currall = pearls and coral.

34. 24. woade = a plant which yielded a blue dye.

34. 27. Rochel = La Rochelle, French town on an arm of the Bay of Biscay.

34. 27. Bayon = Bayonne, a seaport of France.

34. 28, 29. whirlepoole for trayne oile = sea monster of the whale variety, and yielding oil other than sperm-oil.

34. 31. jeate = jet.

35. 12. Emperour = Charles I of Spain who was elected Emperor of the Holy Roman Empire in 1519 with title of Charles V.

35. 15. Balasses = a form of ruby; Granates = garnets.

35. 16, 17. Equinoctiall = equator.

35. 21. Corne = the seeds of cereal plants.

36. Prologue: Libel = writing or written declaration.

36. Prologue : narrowe sea = landlocked sea as contrasted with the broad ocean.

37. 1. Sigismond = Sigismund III, King of Poland (and early in his reign also of Sweden).

37. 14. tweyne eyne = two eyes.

37. 18. agoe = a-go = go forth or pass on.

37. 19. trewes = truce.

37. 25. ageyne abusion = against deceit.

38. 1. crest cloth = cloth worn as decoration for the helmet or head.

38. 2. sickerly = certainly.

38. 11. pelours = pillars.

38. 12. Saincte Malo = Saint-Malo, fortified seaport of France.

38. 12. ellis = else.

38. 19. brent = burned.

38. 19. rowte = route.

38. 21. regnes of bost = reign of disorder.

38. 21. sowne = sound.

38. 22. ruth = misery or shame.

38. 25. reprobation = condemnation.

38. 27. bete = beat.

38. 28. lowte = lout, make obeisance.

38. 29. efte = afterward.

39. 1. ny = nigh.

39. 2. townes three = three English towns mentioned in the full account as Dertmouth, Plymouth, and Fowey.

39. 12. statute for Lombards = law governing the commercial operation of the Italians in England.

39. 16. appreiffe = perception or apprehension.

41. 2. vnproportion'd thought his Act = unsuitable thought its act.

41. 3. vulgar = common.

42. 1. dull thy palme = make practice of taking every man by the hand and thus causing the hand to become callous.

42. 6. censure = opinion.

42. 11. cheff in that = principally in the matter of apparel.

42. 18. in sooth = in truth or truly.

42. 20. came by = acquired or got possession of.

42. 22. Want-wit = one wanting in mind, a dunce or simpleton.

42. 25. Argosies = large ships. Word possibly from Argo, the ship in which Jason and his companions went to recover the Golden Fleece.

43. 7. still = constantly.
43. 9. peers and rodes = piers and places of anchorage.
43. 18. Andrew. It has been thought Italian ships were named for Andrew Doria, a famous Genoese admiral.
43. 19. vailing = lowering.
43. 26. worth this = probably refers to spices and silks. No doubt spoken with a gesture indicating the opposite of nothing.
43. 33. one bottome = one merchant ship.
44. 5. respect vpon = concern for.
44. 11. play the foole = act the part of the jester or entertainer.
44. 25. I am sir an Oracle = I am Sir Oracle, meaning one reputed for wisdom.
44. 29. for saying nothing. See Proverbs 17: 28. John Adams once said that one half of Washington's reputation for wisdom was due to his talent for keeping silence.
44. 31. call their brothers fooles. See malediction pronounced in Matthew 5: 22 against one who calls his brother a fool.
45. 3. Gudgin = Gudgeon, a fish so easily caught and of so little value that only fools would catch it.
45. 15. disabled = encumbered.
45. 16. port = show of pomp or external appearance.
45. 18. mone to be abridg'd = complaint in being curtailed.
45. 22. gag'd = pledged.
45. 27. it = plan or purpose mentioned just before.
45. 28. still = always, constantly.
45. 31. occasions = need.
46. 1. selfesame flight = for shooting equal distances; arrows were made for varying distances.
46. 4. child-hoode prooffe = instance or practice of childhood.
46. 5. pure innocence = guilelessness. May mean pure foolishness.
46. 6. wilfull = headstrong.
46. 14. circumstance = talking around, circumlocution.
46. 20. prest = furnished or ready.
46. 25. nothing vndervallew'd = not less valued than.
46. 30. golden fleece. See mythological tale of Jason and the quest for the golden fleece.
46. 31. strond = strand.
47. 4. commodity = merchandise.
47. 9. presently = immediately.
47. 11. of my trust = upon my credit.

49. 3. **situate at the entry of the sea.** See Herrick, *History of Commerce and Industry*, p. 37, for an account of the geographical location of Phœnicia.

49. 4. **people** = peoples.

49. 6. **thy builders.** The figure in the chapter is of Tyre as a ship.

49. 8. **Senir** = Mt. Hermon. See Deuteronomy 3:9.

49. 8. **Lebanon** = mountains in the eastern part of Phœnicia, and famed for cedars.

49. 9. **Bashan** = region east of the river Jordan.

49. 10. **Ashurites** = belonging to the kingdom of Ishbosheth; between Gilead and Jezreel. II Samuel 2:9.

49. 11. **Chittim** = Cyprus.

49. 14. **Elishah** = some Mediterranean region famed for its dye.

49. 15. **Arvad** = Canaanite city one hundred miles north of Tyre.

49. 16. **Gebal** = a town on the coast, fifty miles north of Tyre.

49. 17. **calkers** = probably means ship-builders.

49. 18. **occupy** = exchange.

49. 19. **Lud and Phut** = North African peoples, allies of Egypt.

49. 23. **Gammadims** = mercenaries used for defense. Place from which they came unknown.

49. 25. **Tarshish** = a part of Spain or possibly of Italy.

49. 27. **Javan** = Ionia in Asia Minor or Greece.

49. 27. **Tubal, and Meshech** = thought to be two tribes in the north of Asia Minor.

49. 29. **Togarmah** = probably Armenia.

50. 1. **Dedan** = district of North Arabia.

50. 7. **Minnith** = town of the Ammonites.

50. 8. **Pannag** = product of Palestine, probably a confection.

50. 10. **Helbon** = wine-producing region north of Damascus.

50. 11. **Dan** = town at the northern extremity of Palestine. Note the expression "from Dan to Beersheba."

50. 12. **cassia** = aromatic wood used in oil for anointing; **calamus** = a sweet-smelling reed or cane; product from it used in anointing oil and in sacrifice.

50. 14. **Kedar** = Arabia.

50. 16. **Sheba and Raamah** = district in South Arabia.

50. 18, 19. **Haran, and Canneh, and Eden** = places in the East, probably all in Mesopotamia.

50. 19. **Asshur** = Assyria.

50. 20. **Chilmad** = meaning uncertain.

50. 24. **ships of Tarshish** = general name for large ships; name was used as we would use such terms as "ocean liners," "tramp ships," and "greyhounds."

53. 18. **Accountant** = accountant or bookkeeper.

53. 20. **Charter-parties** = those interested in the terms and conditions of charters.

53. 21, 22. **Ensurance** = insurance.

55. 20. **disenable** = deprive of power.

55. 33 to 56. 5. Compare these lines with the expression "It is but three generations from shirt sleeves to shirt sleeves."

59. 3. **Nil desperandum** = never despair.

60. 7. **The diligent hand makes rich.** Compare Proverbs 13: 4, "the soul of the diligent shall be made fat."

62. 27. a "but" in **their character** = a question or a qualification which always arises no matter what they may say or do.

64. 6. **phoenix** = a fabled bird which sacrificed itself on a funeral pyre, but revived from the ashes with the freshness of youth.

64. 12. **Tyre.** See pages 49-51 above for the greatness of ancient Tyre as a commercial city.

65. 14 to 66. 13. Note the argument that everyone must trade. Apply this to the present day. Is the contention more true or less true than it was in the time of Defoe?

65. 17. **fleets to fetch it.** Solomon had ports on the Red Sea from which trade was carried on with the East. (See I Kings 10: 14-21.)

65. 19. **Ophir** = land of gold and precious commodities lying to the east. (I Kings 9: 28.) Probably not the Island of Sumatra as stated by Defoe. Southern Arabia and East Africa are generally thought to have been the Ophir of antiquity. See Herrick, *History of Commerce and Industry*, p. 52.

66. 26, 27. **poverty makes sloth.** See Proverbs 20: 13.

68. 1. **Flemings** = inhabitants of Flanders.

68. 11. **Esterlings** = dwellers in the East. Usually applied to traders from the Hansa towns. See Chapter XI, "The Hanseatic Towns," in Herrick, *History of Commerce and Industry*.

69. 8. It was quite common in Tudor times for representatives of the merchant class to purchase titles.

69. 23. **Trade is the foundation of wealth, and wealth of power.** Sir Walter Raleigh said: "Whoever commands the sea commands the trade of the world. Whoever commands the trade of the world commands the wealth of the world. Whoever commands the wealth of the world commands the world itself."

70. 10. **carry money back in return.** Current idea of that time that prosperity would result from money being brought into a country. The policy was to lessen the necessity of importing goods.

79. 13, 14. **withdrawn altogether from home influence.** Refers to the custom of apprenticeship under which a boy went to live with his master when he entered his employ.

80. 1. **last man to leave his ship.** Traditions of the sea are that the captain must stay at his post until everyone else is off his ship, and that he is to keep his place on the deck of his vessel until she sinks beneath the sea.

82. 13. **porters** = those who transport.

83. 1. **usury** = as generally used, exorbitant or excessive interest.

83. 12. **moderative** = ameliorating, mitigating, making less severe.

83. 26. **corrupted merchant.** See soliloquy of Shylock in Act I, Scene 3, for a revelation of Shylock's character.

83. 30, 31. **look to him, jailer.** Act III, Scene 3.

"I do wonder,

Thou naughty jailer, that thou art so fond (foolish)

To come abroad with him at his request."

83. 33. **straight at the heart.** Shylock's pound of flesh was to be cut off the breast of Antonio, "nearest his heart." Act IV, Scene 1.

83. 33, 34. **appeal to the great moral law.** Dr. Furness held that this was not adequate as law to have saved the life of Antonio. The other part of Portia's decision that Shylock had conspired against the life of a citizen is regarded by this critic as adequate to deter Shylock.

84. 4. **merces** = pay or reward.

84. 7. **Misericordia** = pity or kindness.

84. 8. **Gratia** = grace, a service rendered freely. The contrast is as to the motive which prompted the act.

84. 12. **merci** = French for thanks.

84. 13, 14. "Grace, mercy, and peace." (I Timothy 1:2.)

84. 23 to 25. **cruel knave will in a mixed society always be richer than an honest person can be.** Does observation show this to be true in the sweeping way in which it is asserted?

84. 26. **practice of State** = policy of a government. The distinction between the results of personal and governmental morality will scarcely hold. See the selections from Ruskin.

89. 1. **Bacon** = Sir Francis Bacon (1561-1626). Bacon was greatly admired by Helps, who seems to have chosen Bacon's writings as a model.

89. 5. "full man" and "ready man." From Bacon's essay "Of Studies." The sentence is, "Reading maketh a full man; conference a ready man; and writing an exact man."

97. 1. Pascal. French philosopher born 1623, died 1662.

97. 10. **infinitesimals** = infinitely or indefinitely smaller.

97. 18 to 98. 9. Value of pure science before science can be applied to practical affairs.

98. 33, 34. Von Moltke. Prussian Field-Marshal, born 1800, died 1891. The great achievement of Von Moltke was in the Franco-Prussian war of 1870-71. Von Moltke was noted for his reserve.

101. 19, 20. **a considerable number of persons have talked over it.** One of the strong reasons for commissions to consider international differences instead of rushing into war over them. This fact is the best promise from a league or association to adjust differences between nations.

102. 9. **palaver** = idle and excessive talk.

103. 14. **mystery** = a secret. A trade was regarded as a secret and was often termed a mystery. See the note to line 12, p. 25.

103. 22. **Stourbridge.** One of the cities in which a medieval fair was held. For an account of these fairs see Herrick, *History of Commerce and Industry*, pp. 141-143.

104. 4. **attraction of capital.** See the topic, "the mobility of capital" in numerous treatises on political economy. Note especially the treatment of "Circulating and Fixed Capital" in John Stuart Mill, *Principles of Political Economy*.

104. 8, 9, 10. **Cattle, for instance, which were certainly one of the first used kinds of money.** Trace the derivation of the word "pecuniary."

104. 21. **good coined money.** See Jevons, *Money and the Mechanism of Exchange*, Chapter V.

104. 29. **Demosthenes** = Greek orator and statesman. Probably the most conspicuous orator of the world.

105. 21, 22. **concentration of minute moneys** = aggregating of small amounts.

106. 22. **insular** = isolated or provincial. From the Latin *insula*, meaning an island. Insular means island-like.

107. **Lombard Street** = money center of London. Corresponds to Wall Street, in New York.

107. 16. **families of merchant princes.** In several Italian cities the families of great merchant princes were at the heads of the government over considerable periods.

107. 19. **verve** = spirit or energy.

108. 1. **created by bank "discounts"** = made their success out of capital loaned from the banks.

108. 21, 22. "**propensity to variation**" = tendency to introduce change in type. This has played a large place in explaining the doctrine of evolution.

108. 27, 28. **Why particular trades settled in particular places.** See Hall, *Localization of Industries*, Bulletin, Twelfth Census of United States, on Manufactures.

110. 22. **M. de Tocqueville** = French author and statesman (1805-1859).

110. 23. **Styrians** = inhabitants of Styria, a part of the old nation of Austria-Hungary.

110. 23. **Dalmatians** = peoples on the east coast of the Adriatic Sea.

111. 6. **McCulloch** = John Ramsey M'Culloch, a Scotch economist who was born in 1789 and died in 1864.

111. 6. **Ricardo**, David = English economist who wrote extensively (1772-1823).

111. 31, 32. **no other country is soon likely to rival.** In the fifteen or twenty years preceding the World War Germany rivaled England even in her own markets, and by exactly the methods which Bagehot ascribed to the British.

115. 16. **Emerson** = Ralph Waldo Emerson (1803-1882), American essayist. Compare with Lubbock's essay on "Wealth" one on the same theme in Emerson's collection, *Conduct of Life*.

115. 25. **Apicius**. Roman epicure of the first century A.D. Apicius is said to have squandered a sum equal to three and a half million dollars, and to have committed suicide when he found that he had only about three hundred and fifty thousand dollars remaining.

115. 26. **crowns** = English coins with representation of a crowned head. Usually worth five shillings.

115. 26. **Seneca**. Roman Stoic philosopher of first century A.D. It was natural that he should have noted the excesses of Apicius.

116. 13. **Solon's answer to Cræsus**. Solon (c. 638 B.C. — c. 559 B.C.) was an Athenian lawgiver and one of the reputed wise men of antiquity. An important incident in Solon's life was his visit to the Lydian King Cræsus, and of this visit numerous traditions have come down, one of which is presented in the text.

116. 16. **Midas** = legendary King of Phrygia in Greece. The legend was that Dionysus promised to grant any wish that Midas

might make, whereupon Midas wished that everything he touched might turn to gold.

117. 6. Euripides = Greek poet of the fifth century B.C.

117. 10. Bossuet = Jacques B. Bossuet (1627-1704) was a French churchman and man of letters.

117. 18. Pepys = Samuel Pepys (1633-1703) was an Englishman of affairs, but most noted for his diary, which was written in cipher, and later translated.

117. 33. Poussin = Nicolas Poussin was a French landscape and historical painter of the seventeenth century.

117. 33. Salvator = Salvator Rosa (1615-1673), a painter of the Neapolitan school.

117. 34. Transfiguration = painting of Raphael in the Vatican, Rome.

117. 34. Last Judgment = painting of Michelangelo in the Fresco of the Sistine Chapel, Rome.

117. 34 to 118. 1. Communion of St. Jerome = a famous painting in the Vatican.

118. 2. Vatican = art museum in Rome, connected with the palace of the Pope.

118. 2. Uffizi = art gallery in Florence, founded in the fifteenth century.

118. 2. Louvre = a castle in Paris; occupied since 1793 as an art museum.

118. 24. Kingsley. Charles Kingsley (1819-1875) was an English clergyman and author.

118. 25. Eversley = Kingsley's home in Hampshire, England.

120. 16. conjecture their lives. By means of archæology it is possible to reconstruct earlier civilizations from the remains of them which are dug up.

120. 34 to 121. 1. the pestilence which walketh at noonday. Psalm 91:6. The wording of the verse is:

"For the pestilence that walketh in darkness,

Nor for the destruction that wasteth at noonday."

121. 20. scientific definition. The "scientific definition" of wealth adds little to the idea of the text. Mill defined wealth as anything which was material and exchangeable. Walker held that wealth comprised all articles of value and nothing else. Seligman defined wealth as that for which something else can be procured through exchange.

122. 29, 30. chimney had to wait. Early houses were given little

heat. Rooms were warmed either by open fires which discharged their smoke into the rooms, to be allowed to escape either through vents in the wall above the fireplace or in the roof, or by a brazier containing live coals. Chimneys and window glass were introduced into western Europe in the period following the Crusades, though they did not become recognized architectural features of houses until the fifteenth and sixteenth centuries.

123. 11. modern road. Show the increasing importance of the road since 1894, due to the automobile and the motor truck.

123. 18. Drake = Sir Francis Drake (c. 1540-1596), an English navigator and naval hero; most famous of the Elizabethan seamen.

123. 20. Spanish Armada = the so-called "invincible" fleet which was defeated and largely destroyed in 1588.

123. 21. the greatest nation = Spain, then at the height of her power.

124. 9, 10. parable of the vineyard. See Matthew 20: 1-16. The Revised Version adopted the word shilling for penny as a more accurate rendering of the Greek original, which meant a coin worth between sixteen and seventeen cents. This was the ordinary daily wage of a laborer of the time.

124. 16, 17. dispense with their services. Leisure is necessary for the education of an individual and for the progress of society.

125. 1. the plains = the great semi-arid and arid region lying between the Central Plain and the Pacific Coast, crossed with difficulty to reach California in 1848 and immediately following.

126. 5. Carthage = Phoenician city of North Africa. For further account see Herrick, *History of Commerce and Industry*, pp. 44-48.

126. 19. Peace is now having the victories of war. The lines of a poem of Milton, addressed to Cromwell (1652) are:

"peace hath her victories

No less renowned than war."

127. 23. Sir Philip Sidney (1554-1586). An English author and general. Mortally wounded at the battle of Zutphen, Netherlands.

128. 6. shorter hours of labor. Note the relation of this to **124. 16** above. What obligation is imposed by the tendency to shorten the hours of labor?

128. 34 to 129. 1. under the casque or the cowl, i.e., in the service of the state as warrior or of the church. For increase in the percentage of the graduates of Yale University going into business see Herrick, *Meaning and Practice of Commercial Education*, pp. 48, 49.

129. 12. James Watt (1736-1819) was a Scotch engineer and inventor. Watt invented the steam engine.

129. 13. Sir Henry Bessemer (1813-1898). An English engineer who invented the process of making steel with which his name is associated.

129. 13. Cornelius Vanderbilt (1794-1877). An American financier and railroad magnate who accumulated a fortune of about \$100,000,000.

129. 13, 14. Thomas A. Scott = Thomas A. Scott (1824-1881). An American financier and railroad executive identified with the Pennsylvania Railroad, the Texas Pacific, and other roads.

130. 8. They all want profit. To what extent do friendship, joy from doing work, and the idea of service enter as motives for those who are engaged in business?

138. 25. cannot serve God and Mammon. Luke 16:13.

140. 29. "To know people you must see them at play." This is true because character is revealed more fully by what people do from choice than by what they do from necessity. The element of choice enters more largely into play than into work.

143. 1. Cuban business = Cuba's revolt against Spain and the prolonged war which followed.

143. 2. Mars at perihelion = when the planet Mars is at the point in its orbit nearest the sun, therefore when brightest and most easily seen.

143. 5. Garcia = Calixto Garcia y Iniguez (1836-1898), an insurgent Cuban general, who was largely instrumental in winning Cuban independence.

144. 34. Correggio = Antonio Allegri da Correggio (1494-1534), an Italian painter.

145. 5. Bismarck = Otto E. L. von Bismarck (1815-1898), a German statesman of large influence.

145. 14. Law of Average = what is likely to happen.

145. 20, 21. put pure Socialism so far into the future. The contrast is between socialism in theory, and socialism in practice. Evidently Hubbard believed in "pure Socialism" but doubted whether it would work in present society.

145. 25. "the bounce" = the slang for being discharged summarily. The expression is generally applied to a dismissal for cause.

146. 16. times are hard. Written just at the close of the hard times from 1893 to 1898.

147. 8. **a-slumming** = visiting the congested, dirty, and more vicious sections of cities, often for idle curiosity or amusement. A form of social and reform work which has come to have vogue.

156. 32, 33. "All that glisters is not gold;
Often have you heard that told."

Merchant of Venice, Act II, Scene 6.

157. 28. **Good Queen Bess**. Queen Elizabeth of England (1533-1603).

158. 30. **plutocratic control** = a rule or control of wealth.

159. 8, 9. **millennium** = time prophesied when the kingdom of Christ shall be established on earth, more specifically when all wrong and injustice shall be at an end.

159. 15, 16. **the cure for the defects of our present democracy in more democracy** = a remark frequently repeated, that the cure for democracy is more democracy. Is it true?

160. 17. **Horace**. Quintus Horatius Flaccus (65 B.C.-8 B.C.), a Roman lyrical and satirical poet.

162. 18. **behind a slowly-dying fire**. Based on the common belief that animals are afraid of a fire at night.

163. 6. **the individual withers, and the world is more and more**. According to a current notion that individual effort and action is of decreasing importance.

163. 7. **Chaos** = confusion, disorder; **Cosmos** = order, harmony.

163. 11. **dynamite** = here used to indicate attacks on governments, and in attempts to overthrow the existing order.

163. 14. 'Ye are equals, equal-born.' A rallying cry of radicals who seek to inflame the masses against present institutions.

163. 18. **Demos** = the populace or common people.

164. 1. **Russia bursts our Indian barrier**. A statement which grew out of Russia crossing the boundary of Great Britain's possession, India.

164. 3. **three hundred millions**, *i.e.*, in India.

164. 4. **take the suffrage of the plow**. As in the second line preceding, meaning let the people decide.

164. 9. **practiced hustings-liar** = the one used to misrepresentations in his speeches to his constituency.

164. 16. **tonguesters** = those who speak in public.

165. 13. **Suggestion of swine**. From Emile Zola (1840-1902), a French novelist who presented the coarser and less noble aspects of life.

166. 7. **Jacobinism** = the teaching of a society of French revolutionists organized in Paris in 1789.

166. 7. **Jacquerie** = A revolt of the peasants in Northern France, from *Jacques*, meaning peasant.

166. 13. **All diseases quench'd by Science**. Refers to the belief that the time will come when men can be kept from illness.

167. 2. **earth be dead as yon dead world the moon**. Astronomy shows that the moon is cold and cheerless and probably also lifeless. The theory has been advanced that the earth will ultimately become also a world without life.

167. 9. **the king of sacred song** = the writer of *The Psalms*. The allusion is to Psalms 8: 4,

“What is man, that thou art mindful of him?

And the son of man, that thou visitest him?”

167. 13. **æon** = one meaning is, an indefinitely long space of time.

168. 12. **half as eager for the light**. The same sentiment is in the following stanza from Tennyson's “In Memoriam”:

“Perplexed in faith, but pure in deeds,

At last he beat his music out.

There lives more faith in honest doubt,

Believe me, than in half the creeds.”

Division XCVI

170. 8. **deathless Angel seated in the vacant tomb**. Refers to what the women saw when they came to Christ's tomb on Easter morning.

172. 1. **rats desert a sinking ship**. Ships are often infested with rats. The tradition is that the rats will swim away before a ship sinks.

172. 4. **smart man** = the man who makes parade of his qualities.

174. 11. **borrow from our future store of energy**. The one who stimulates himself for a given day's work beyond his natural strength for that day is only borrowing from time ahead.

174. 24. **white lies** = untruths in small matters. Evidently the author is in agreement with the contention of Dr. H. Clay Trumbull in his book, *A Lie Never Justifiable*.

175. 3, 4. **Golden Fleece** = literally that for which Jason and his associates went in quest. More broadly it is that for which commercial peoples have gone out in all ages. For a statement of the symbolism of the Quest of the Golden Fleece see Herrick, *History of Commerce and Industry*, p. 59.

176. 6. **defied the tyranny of Spain** = revolt of the Netherlands against the control of Spain.

176. 14, 15. gave letters to Greece. The alphabet came to the Greeks through the Phœnicians.

176. 22. city of Leyden. City in the southern part of Holland. The University of Leyden was founded in 1575.

176. 33. rights of property and person. Did this prove true in the World War with its submarine warfare?

177. 5. Thessalonica = the name which in ancient times was given to what is modern Saloniki; on a gulf of the same name on the north of the Ægean Sea and favorably situated for commerce.

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